

Christian Life

MAY 1952

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢



In the

NEWS

- ★ Fanaticism Flares in Spain
- ★ Record Crowd Packs S.S. Convention

FOR THE TIME OF THEIR LIVES

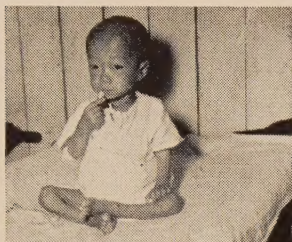
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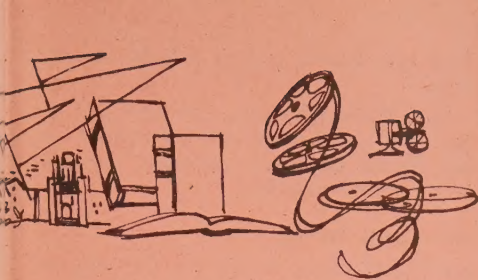
MUSICAL SCORE AND ARRANGEMENT BY RALPH CARMICHAEL

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FILMED BY AMERICA'S FOREMOST MISSIONARY AMBASSADOR



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BUYERS GUIDE



Acousti-Celotex Tile

Control of acoustics is essential to all church functions. Without favorable hearing conditions, or in a noisy environment, no church room can fulfill its intended purpose adequately.

The Celotex Corporation, Chicago, produces an Acousti-Celotex sound-absorbing material to meet every acoustical need and all building code requirements. Manufactured to rigid specifications, two functions are incorporated into one product: the prime purpose of quieting noise and an attractive



For further information on acousti-celotex tile, check 85-A on the next page.

interior finish for wall or ceiling surfaces.

Acousti-Celotex Tile can be secured in many interesting patterns. The different tile sizes available can be combined to produce a wide variety of ceiling or wall designs, providing new and interesting decorative effects. They lend themselves to simple or elaborate architectural treatments.

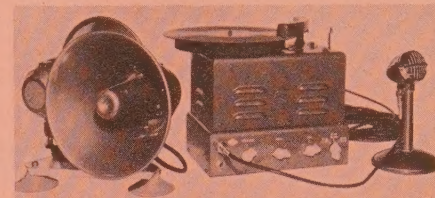
Acousti-Celotex perforated tile is paintable repeatedly by either brush or spray-gun methods without loss of its sound-absorption capacities. When viewed closely, the perforations in each square foot of tile have a pattern that is modern in design. From a distance, the individual holes are not seen. The tile can be stenciled for more elaborate decorative effect.

Celotex Fissuretone tile has a fissured, stone-like appearance, making it desirable for modern or traditional architecture. The visual effect of a ceiling or wall surfaced with Fissuretone is unique; its appearance changes interestingly as varying shadow patterns are created by the fissures when viewed from different directions and under varying light conditions.

The Celotex Corporation will be happy to forward detailed literature to you.

Sound System

During these days of evangelism there is increasing need for equipment that will speed the proclamation of the Gospel. The valuable Mobile Public Address System, manufactured by Hamilton Electronics Corporation, Chicago, is a much needed item for street meetings, out-door services, special advertising stunts, etc. Powerful horns can easily be mounted on automobiles or on outside of buildings. The wide-range, semi-directional crystal microphone is especially designed to make it immune to temperature and humidity changes so that the system



For further information on the mobile sound system, check 85-B on next page.

can be used in any climate under any conditions.

The mobile amplifier operates on either 117 volts AC current or 6 volt auto battery. It has one microphone input with volume control, one phono input with control, tone equalizer and stand-by battery saver switch.

The sound system features a 3-speed motor turntable which is easily attached.

The complete system weighs only 45 pounds.

And even though the system is primarily an outdoor unit, it is easily adaptable for

FOR MORE INFORMATION...

Place a check mark alongside products and services on which you want specific information.

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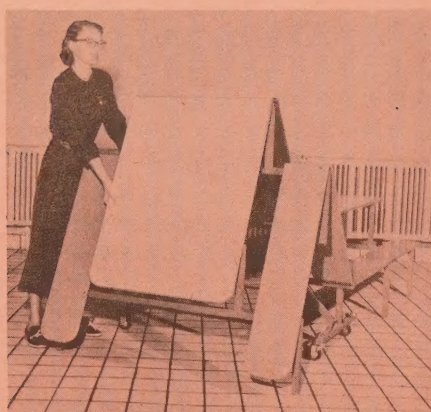
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Your Name
Your Office: church..... school..... other.....
Address City..... State.....

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For further information on fold-a-way tables, check item 85-C listed below.

auditorium use and will lend new clarity and emphasis to both message and music. A speaker placed in the nursery will enable those taking care of small children to enjoy all the service. As many as 20 earphones may be connected to the sound system for the benefit of those in your congregation who are hard of hearing.

Records may be played over the public address system to make the whole neighborhood conscious of your church and its message.

Any organization interested in additional details on this sound system may check Products Illustrated.

Fold-A-Way Tables

A unique solution to the problem of finding space for various church activities is

offered by the Erickson Fold-A-Way Tables with Benches. Because of the ease with which Erickson Fold-A-Way Tables can be folded up and wheeled away, multiple use of church space is possible. For example, after using tables for Sunday school classes dinners or meeting, you can clear the area almost immediately for other activities.

Haldeman-Langford of St. Paul, Minnesota, manufacturer of these Fold-A-Way Tables, will be happy to send you full details upon request.

Project-Or-View

It's new! It's different! It's a table view and slide projector, all in one. One instrument, the TDC Project-Or-View gives you table viewing with high magnification and rich color in full room light, plus finger-flick conversion to an efficient projector covering a full-size screen.

For table viewing, the Three Dimension Project-Or-View provides a 6½" x 6½" surface with a clear image that may be viewed from a wide angle for group viewing.

All types of 2x2 slide mounts can be accommodated. Two controls adjust focus and elevation on either the viewing surface or the screen. A coated f/2.9 anastigmat lens of 2-¾" focal length preserves detail and color fidelity. The unit is sturdily built of light-weight metal die castings with a built-in handle for easy portability. The modern contours and silver-grey finish give an appearance well-suited to home, office, classroom or sales room.

Two models of TDC Project-Or-View are offered. The standard model with 200-watt

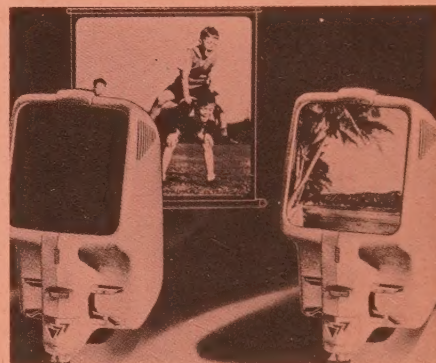
lamp and blower cooling operates on AC only.

The Three Dimension Company of Chicago will send additional information to any church school, or individual projector user on this equipment.

Are you using . . .

this Buyers Guide to improve the program of your church? All products described here have been tried and proved by hundreds of buyers, and they're being passed along to help you do a better job of serving the Lord. Manufacturers will be glad to answer your questions and make suggestions without obligation on your part—so why not take advantage of this service today?

Another thing—if we're not including those products for which you're in the market, drop us a line and let us know. We'll be glad to get the information for you.



For further information on the project-or-view, check item 85-D listed below.

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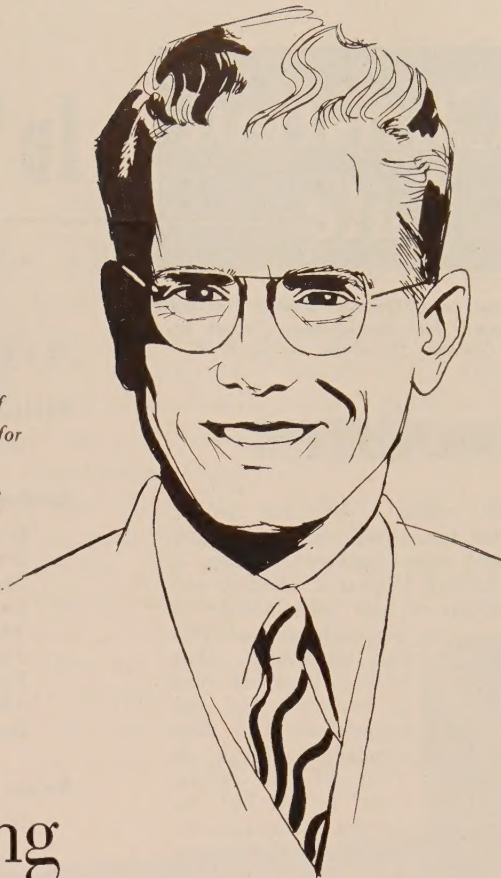
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I would also appreciate information on:

MAIL THIS FORM TODAY!

DR. J. PALMER MUNTZ, Moody '21, has been pastor of Cazenovia Park Baptist Church of Buffalo, New York, for 27 years. The understanding of the Word of God obtained during his years of study at Moody Bible Institute has stood him in good stead also in his position as a Bible conference director. The world-famous Winona Lake Bible Conference has come to a new place of influence under his able leadership.



"You're too young to leave home..."

"Those were my father's words to me when I finished high school. Obeying his wishes, I studied at the State Teachers College in my home city. But after teaching school for a couple of years, I decided I must put myself in a place where I could more easily find the Lord's will for my life.

"Attendance at Bible conferences and contacts with many missionaries had aroused in me a love for missions. At the same time I was not sure whether God was calling me to any particular field of Christian service. Where could I go for additional training that would be beneficial to my life and testimony at home or abroad—in Christian or secular work? Only one place seemed right—Moody Bible Institute!

"There I had fellowship with happy, earnest Christian young people, who were seeking the Lord's guidance for their life work. There I was given Bible training to supplement my earlier years under godly parents and a faithful pastor. There I received a challenge that increased my love for missions. There I was assigned practical work that introduced me to every kind of Christian activity and witness.

"While I thank God for later graduate studies in a seminary and university, I would not, for all of these studies, give up the inspiration, the counsel, the guidance of my MBI days.

"If you are wondering where God wants you, a course at MBI will help you to know His plan for your future. It will truly be time well invested."



AN INTERESTING PICTURE BOOK of student life at Moody Bible Institute is yours for the asking. With it you'll receive a catalog, which gives a complete and detailed description of the eight courses at this well-known Bible school—the school that gave Dr. J. Palmer Muntz the foundation for a successful Christian career.

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University
Award for Distinguished Service in
Christian Journalism during 1948

MAY • 1952

Volume 14 Number 1

THIS MONTH

What makes a Christian writer?

During three days late last winter, more than eighty aspiring and full-fledged writers gathered to learn at the Fourth Annual Christian Writers Conference and Workshop. They listened to such name authors as



ART BELL

Argye Briggs and William McDermott. They swapped ideas and wrote for criticism. And they turned out such commendatory articles as "You and Your Government" by Art Bell, on-the-spot photographic interview with Congressman O. K. Armstrong which appears on page 22 of this issue.

These and other enrollees of the Christian Writers Institute are many of the writers whose articles you've been enjoying in Christian magazines across the country. At least eighty per cent of the material used in CHRISTIAN LIFE alone has been submitted by free-lancers. And this figure can be multiplied many times, since very few Christian periodicals are completely staff-written. That's why CHRISTIAN LIFE magazine launched the Christian Writers Institute seven years ago: to help train men and women to do a better job of writing for the Lord.

Today, added to CWI's four correspondence courses and annual workshop are many summer institutes of writing conducted at Bible conferences. Net result of all these efforts is a steadily improving quality of Christian journalism and an increasing number of talented men and women (to date 3,000 have been enrolled in CWI) who are entering this wide-open field.

COVER: In the heart of the Rockies lies Young Life's fabulous Western camp, Frontier Ranch, where boys and girls from all parts of the United States enjoy the rugged scenery and have the time of their lives.

NEXT MONTH

"The Case for Christian Education," five outstanding articles by Christian educators of our day, will headline the June Christian education issue. Also watch for other articles with up-to-the-minute information on the latest developments in virtually every phase of Christian education activity.

Church and Sunday School Management, too, will focus attention on the field of Christian education. Included among articles slated for parents, teachers and superintendents are tips on how to be a Christian teacher in public school, by W. J. Shope, and "Try a Church P.T.A.," by Marie Chapman.

Bishop C. F. Derstine of Kitchener, Ontario, Canada, discusses the subject of sex in an exclusive photographic interview with CHRISTIAN LIFE in the big June issue. You won't want to miss the sane, sound, sensible approach to a problem of vital importance to Christians of all ages.

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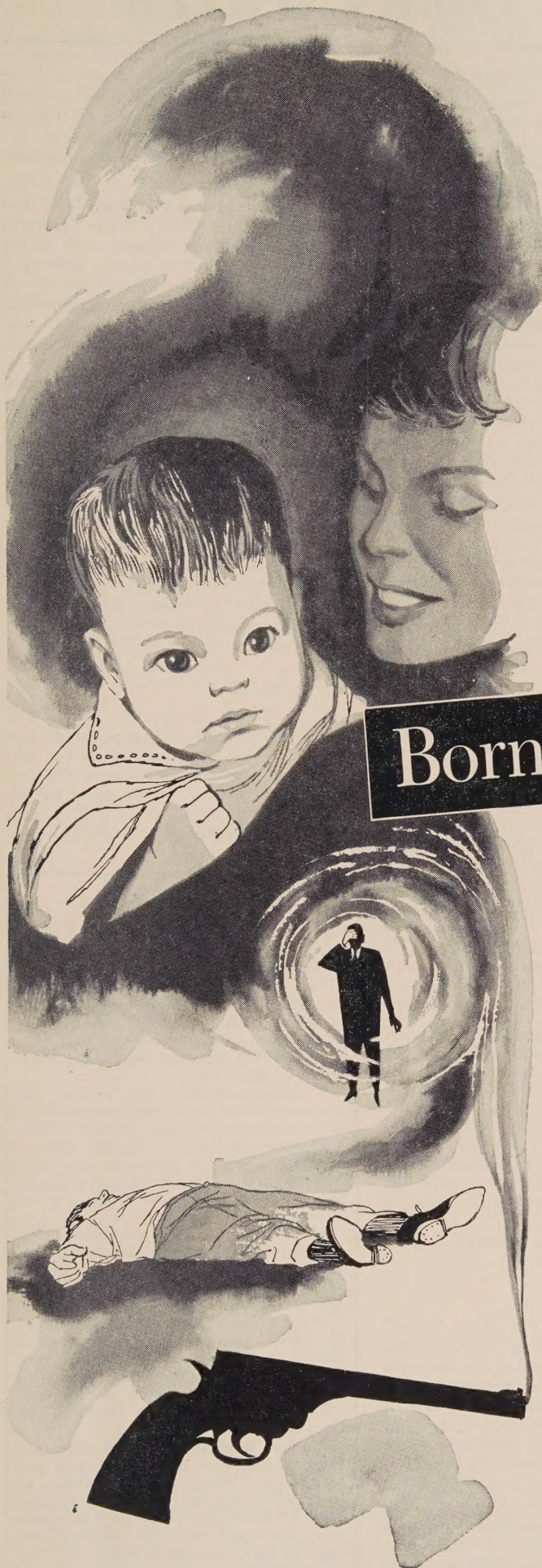
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This is how Alvin Hope looks. You see, he has just been brought home from the hospital by his loving parents.

What is going on behind those wide blue eyes at the moment we can never know.

Nor can we know what might go on in the inner recesses of the mind and soul of Alvin Hope . . . when at the age of 3½, he pushes the cereal bowl to the floor with a crash . . . when at 6, he cuts off the tail of his puppy . . . when at the age of 12, he rifles his mother's purse for change.

But there is something you can do about these possible eventualities—even now.

For whether or not Alvin Hope becomes a respected businessman, an honor to his church and to his Lord—or whether Alvin Hope's name will appear in screaming headlines across the newspapers of our nation as an enemy of society, may depend on what you do toward reaching Alvin Hope and his parents with the Gospel of the Lord Jesus Christ today.

In every town—in *your* town—an army of young parents are outside the reach of the churches of Jesus Christ.

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You can reach them. You must reach them if Alvin Hope and millions of others like him are going to be saved from a life of godlessness. Scripture Press' new All-Bible Cradle Roll course is designed especially to help you and your church to meet this great evangelistic challenge of the hour.

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Just fill out the coupon and get the NEW, REVISED BOOK—"How Firm a Foundation" for full information. It will help you lay a firm foundation for the future of all age-groups in your Sunday School.

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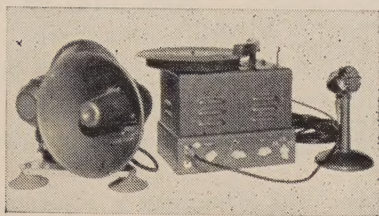
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While primarily an outdoor unit, this sound system is easily adaptable for auditorium use and will lend new clarity and emphasis to both messages and music.

NURSERY

A speaker placed in your church nursery will enable those taking care of small children to enjoy all of the service.



OUTDOOR MEETINGS

With speakers mounted on car, your mobile sound system is excellent for street meetings and other outdoor services.

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As many as 20 ear-phones may be connected to the sound system for the benefit of those in your congregation who are hard of hearing.



BELFRY CHIMES

Remind the whole neighborhood of your church program through chimes from the belfry, played over your public address system.



Mobile Sound System E-15-OUT-P Includes:

- E-15 Mobile Amplifier
- P-3 Phono Turntable
- Two VH-91 Horn Speakers

For complete details and prices write

Hamilton Electronics Corp.
2726 Pratt Ave. Chicago 45, Ill.

Completely Ignored

In the last paragraph under the heading of "Missions" in the February 1952 issue of *CHRISTIAN LIFE* (News Section), where missionaries in Korea are mentioned . . . one would judge . . . that there were no missionaries of The Independent Board for Presbyterian Foreign Missions and none of the Orthodox Presbyterian Church there. We of the Independent Board have seven appointed in Pusan. Three ladies happen to be in Japan because no women can get clearance for Korea under the military regulations that have been established at present, but they were there until the outbreak of the war and will go back, please God. . . Under God, they have been able to do a great work and have strengthened many people at this time of trial and have made a clear testimony. . . Also, these missionaries and their Korean helpers, of which there are many, have a constant passion for souls. Yet over and over again in magazines—I am sorry that *CHRISTIAN LIFE* is one of them—this work which seems to be as large as far as missionary personnel is concerned as any other, is completely ignored.

DR. J. GORDON HOLDCROFT, President
Ind. Board for Presbyterian Missions
Philadelphia, Pa.

No Shocking Gasps

I commend the writer for the thought "Be Fair to Your Bible" (*CHRISTIAN LIFE*, January 1952), but wish that the article had been more constructive. Mr. Sherwick . . . failed to see the very real problem that faced that mother of four. . . I have four children and know the problem that faces the mother who does her own work. I know also that God does give a solution. So please help our young mothers who are overwhelmed to find a way, and please no shocking gasps at her failure. A day with her might make Mr. Sherwick gasp in another way.

Woodleaf, N. C. MRS. J. H. AMFIELD

■ Dr. Edman gives suggestions on this subject in the *Spiritual Clinic* column, page 84.—Eds.

God's Message

Thank you for God's message through the March 1952 article by Lehman Strauss. It was with deep humility and great joy that I read his call to keep faith with the Holy Spirit.

MRS. HOWARD CROSBY
Little Valley, N. Y.

* * *

In "Do You Fear the Holy Spirit?" (*CHRISTIAN LIFE*, January 1952) Pastor Strauss has without doubt given the right answer to a question that has been in the mind of many Christians in these days of mass revival. We are thrilled by reports of the moving of God in our land through the ministry of many great evangelists, but what happens to the converts? Surely, when the church of Christ becomes a living organism through which the Holy Spirit works to reveal Christ to the world, there shall be added to the Church daily such as should

be saved! The emphasis which your publication places on the Spirit-filled life is like a voice crying in the wilderness of religious formalism. This is the key to revival.
Springfield, Mo. RUTH NOURSE

* * *

I liked the January article, "Do You Fear the Holy Spirit?" (by Lehman Strauss) so well that I had a copy of the



STRAUSS

magazine sent to a minister friend of ours. My husband read it and considered it valuable. In February, "Give God Time" (by William McDermott) was tops. My heart and mind responded to it. I've shared it with one other Christian worker. Both of

these articles were written in language that members of various denominations could understand and appreciate. That is important. I'm glad you choose to publish such articles as these. I believe they will be a blessing to many people.

Chicago, Ill. MRS. J. B. GILLESPIE

How Others Do It

In the Sunday school contest that closed some few weeks ago, you give the picture, name of church, etc., but you do not give the method they used in winning the contest. I feel that it would be of much interest if you would carry the methods used by each winner in *CHRISTIAN LIFE*.

How To Be Saved

THE late President Roosevelt said, "The only thing we have to fear is fear itself."

The Bible says, "Perfect love casteth out fear." That Perfect Love is found in a Person Who has the power to remove hate, pride, greed and lust, because in Him only are found the attributes of perfection.

If you do not know this Person, you can never know peace and freedom from the harassing cares and worries of life. You can never have the security of confidently saying "I will fear no evil" because such a statement is based on the fact of heart assurance which testifies "Thou art with me."

If you are without the comforting presence of this magnificent Individual Who is able to give you life for death, you will want to know how you can gain His friendship and protecting power. The Lord Jesus Christ is His Name, and He invites you to leave your darkness and enter into His light. Your future days will then follow the pathway of righteousness which leads to life eternal, there to dwell in the House of the Lord forever.

Further information about this One Who is the Way, the Truth and the Life, freely giving rest and peace to those who seek, can be had by writing *How To Be Saved*, *Christian Life Magazine*, 434 South Wabash Avenue, Chicago 5, Illinois.—The Editors.

This will give many a working idea of how to help their own school.

Hope, Ark. REV. O. M. MONTGOMERY
Arkansas District Council, Assemblies of God

■ See the first of a series of contest articles on page 62.—Eds.

Church Music

I have with interest read the articles on church music (*CHRISTIAN LIFE*, March 1952), as I have been very greatly concerned for some time about this subject. . . . I am in full accord with my friend Don Hustad of Moody Bible Institute and commend him and your magazine for his timely article. I cannot get enthused about C. George Ericson's article, "Proper Balance in Church Music." It has been my joy to see scores of people come to Christ the past two years or more of my work as an evangelist, and I can truthfully say that the choir has played a very important part in these services. . . . I wish many of our evangelical conservative (fundamental) pastors, evangelists and Christian workers would stop trying to pattern after the world in church music. I agree that many string bands, brass bands and instrumentalists have a place in Christian ministry, but most of them ought to be discontinued. It is true that we need life in our services, but let us remember—"Not by might nor power, but by my spirit"—a drummed-up, jazzed-up song service is not conducive to a genuine spiritual service.

DR. ALVIN O. CARLSON,
Minneapolis, Minn. Associate Evangelist
Christ for America

For the Youth

As a senior in high school . . . I would think it would be very interesting to learn through a wonderful magazine such as *CHRISTIAN LIFE* about good Bible schools and colleges where young people could go for their education. I enjoyed your article of May 1948 about Prairie Bible Institute, as well as the more recent one about Nyack (See *CHRISTIAN LIFE*, December 1951). Young people do read *CHRISTIAN LIFE* and could be attracted by the pictures and stories to Christian schools and colleges that have high standards and offer good courses. Alhambra, Calif. NANCY BARKER

■ Don't miss the special June education issue of *CHRISTIAN LIFE*, with vital articles on Bible schools, Christian day schools and Christian colleges and a special school directory.—Eds.

Don't Scuttle It!

Congratulations on your new Radio-TV column—but please, now that it's launched, don't scuttle it! By that I mean recognize the merits of radio and TV, for in many parts of the country, far removed from Dr. Elsner's Philadelphia, TV is now not the "most valuable approach" to be used. . . . Certainly TV has its place and must be recognized, but still one must recognize the value of magazines such as *CHRISTIAN LIFE*, tracts and broadcasting. As an operator of a small chain of stations which carry some of America's leading programs, I can testify to the power still packed in religious programs on the air.

Coldwater, Mich. E. H. MUNN, JR.
Twin Valley Broadcasters, Inc.



Jerry Beavan reporting on
America's



HOUR OF DECISION

No. 9 of a series

Washington, D.C.—CRUSADE DAYS, 1952: These lines are being written while the Greater Washington Evangelistic Crusade is still in progress. And that progress is tremendous by any standard. Momentous; significant; many are the words to describe this Crusade, and the newspapers have used them all. Washington is talking revival these days—revival, evangelism, religion and Billy Graham. For the first time in a generation the things of God have become the top items in the Capitol's news.

But the most significant aspect for the Christian is not the news value of a great city-wide campaign, but the impact from a spiritual standpoint upon Washington . . . and the nation.

Miracles have transpired these days . . . the seating limits at the National Guard Armory, long a matter of bitter dispute here in the District of Columbia, were raised by order of the District Commissioners . . . the Pentagon noon-time chapel period was doubled in length, after one initial week of services with Billy Graham as the speaker, the invitation was repeated and the week was designated "Billy Graham Week" . . . when a service was scheduled on the East steps of the capitol, with permission granted by Vice President Barkley, House Speaker Rayburn and Capitol Architect Lyann, the meeting seemed doomed by a Sunday afternoon rain . . . a rain which abated twenty minutes prior to the start of the meeting, and resumed three minutes after its close . . . a rain which failed to deter 40,000 persons from assembling to join in prayer for peace.

These are all miracles . . . but the greatest miracle has been the response of Washington to the preaching of the Gospel. The preaching has been simple . . . the effect has been a marvelous demonstration of the blessing of God. The nightly response has been averaging more than 175 persons . . . the highest per-capita response in a Crusade within the past two years. With deepening conviction manifest at every service, the response will doubtless increase as the campaign continues. At this date, there is no indication of a close . . . the committee . . . the people . . . the pastors . . . official Washington . . . all are agreed that the Campaign must continue past the February 10 closing date.

Official Washington is being reached . . . that is definite. Night after night they are there . . . the senators, congressmen, judges . . . the men who make up our government. Thy listen attentively. Then the invitations come . . . from the House of Representatives . . . the Senate . . . Government agencies . . . they want to have a private meeting . . . their colleagues must hear the Gospel, too.

Not in living memory has such an impact for Christ been manifest in Washington.

It is God's doing . . . and it is wonderful in our eyes.

The reason behind it? Billy Graham found the answer the first day he stepped into the pulpit at the Armory . . . said he

felt the power of Prayer as never before. For this campaign alone, there are letters, telegrams and other messages on file indicating that there have been more than 25,000 prayer meetings regularly assembled to pray for Revival in Washington. Add to these organized groups the literally hundreds of thousands of God's people who have undertaken this definite prayer burden and the answer is clear. God is keeping His promises. He is answering the prayers of His people.

The final story will be a thrilling one. Already millions have caught the tempo and sweep of the meetings through the hour-long coast-to-coast broadcast of the "Hour of Decision" from the Capitol steps on February 3. They have heard the age old message sounded anew. They have known from their own hearing that Billy Graham has delivered God's word to Washington. And they have rejoiced.

Here is a practical thought. The same message . . . the same fervor of preaching characterizes the "Hour of Decision" broadcast each Sunday afternoon over the entire American Broadcasting Company Network.

If the same prayer support which has been visited upon this crusade could be a regular practice for the radio ministry of the Billy Graham team . . . then there is no conceivable limit to the work which God could accomplish.

Again, if the same support in a financial way was made available, then the radio and television coverage of the nation, and the world, could be increased, not limited. The same effects which this message has had upon the Capital City of the Nation could be evidenced in every city in America.

This is no time . . . it cannot be the time . . . to retreat or stand still. It must be a time of definite advance. The "Hour of Decision" already reaches millions each Sunday afternoon . . . and again through the rebroadcast over the Midnight Gospel Network. It could yet be greater.

The "Hour of Decision" on television is making its message felt with ever increasing force in those vital areas where television has become the new medium of expression. It, too, can be advanced.

Your gifts . . . your prayer support . . . your interest, will make possible the increased ministry of the Billy Graham Evangelistic team . . . and of the "Hour of Decision" on radio and television.

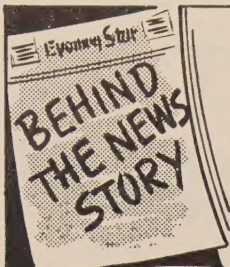
The address remains the same: Billy Graham, Minneapolis, Minnesota.

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

WJZ-TV	New York, N. Y.	10 P.M.	Chan. 7
WXYZ-TV	Detroit, Mich.	10 P.M.	Chan. 7
WMAL-TV	Washington, D.C.	10 P.M.	Chan. 7
WLTV	Atlanta, Ga.	10 P.M.	Chan. 8
WENR-TV	Chicago, Ill.	9 P.M.	Chan. 7
KECA-TV	Los Angeles, Cal.	10 P.M.	Chan. 7
KGO-TV	San Francisco, Cal.	10 P.M.	Chan. 7
WBAP-TV	Ft. Worth, Tex.	1 P.M.	Chan. 5
WFAA-TV	Dallas, Tex.	10:30 P.M.	Chan. 8

Consult the Television Page of Your Local Newspaper for Stations in Other Cities.

Space for this advertisement made possible by a Christian business man.



KOREA... land of "Suffering, Bleeding, and Sorrow"

Behind the news stories of Korea, behind the endless facts and statistics of war, lies a story of 30 million broken hearts — broken by the suffering, starvation and death that are a part of each new day.

For these people, Korea's President, Syngman Rhee, pleads for Scriptures. In his words —

"To a nation of suffering, bleeding and sorrow, what else could bring cheer, comfort and hope."

The Pocket Testament League is rushing Scriptures to these people now. Pray for this need!

Write ALFRED A. KUNZ, Executive Director

The POCKET TESTAMENT LEAGUE, Inc.

156 Fifth Ave., New York 10, N. Y. Witherspoon Bldg., Phila. 7, Pa.



Wider Circulation

It has been a long time since I have read such a fine article on the subject of child training problems of the present day as was published in your March issue of *CHRISTIAN LIFE* under the title "What's Wrong with Christian Parents?" by Irene Klingberg. . . . Would it be possible to put this article into pamphlet form so that they might be available for distribution in our churches? I feel that such an article should have the widest circulation possible in the present day.

Bangor, Mich.

REV. F. E. LONGMAN

The Bangor Bible Church

■ Anyone else interested?—Eds.

* * *

The article on discipline in the home was most helpful. With modern psychology changing views every five or ten years, it is satisfying to rely upon the unchanging Word. We Christians do need to study every aspect of life from Christian principles and attitudes. More such articles will be appreciated.

MRS. RICHARD KELLEY

East Kingston, N. H.

Market For Stories

I enjoy reading the excellent stories which you publish in *CHRISTIAN LIFE* magazine, and I was wondering if you bought the stories from people who sent them to you.

Greenville, S. C.

MARGIE CHRISTIAN

■ Yes, Miss Christian. We welcome good fiction from free lancers.—Eds.

From the Field

. . . *CHRISTIAN LIFE* continues to be a real blessing to us and other missionaries. The news keeps us in touch.

French West Africa

CLARA JODER

"Messiah" in Shanghai

The article on Handel's "Messiah" (*CHRISTIAN LIFE*, December) interested us considerably, for Christmas 1950 saw this

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ROE

■ Rich blessings are in store for you through the ministry of the *CHRISTIAN LIFE* Evangelistic Team, W. Douglas Roe and George Edstrom. During May they will be at:

Immanuel Presbyterian Church, Binghamton, New York, May 4-11; Peckville Baptist Church, Peckville, Pennsylvania, May 15; Susquehanna Baptist Union, Warrensville, Pennsylvania, May 18; Calvary Baptist Church, Bristol, Pennsylvania, May 25; Triple Cities Youth for Christ, Binghamton, New York, May 31.

given four times to packed audiences of more than 2,000 each in Communist Shanghai. And what thrilled us most was the fact that even there the audiences stood for the "Hallelujah Chorus." We had never known the "Messiah" to be rendered as it was there—it was not alone the top quality rendition, but the intangible something that was put into every note and every word, for all knew it was the last time this could be given. It was a tremendous show of courage by all taking part in it—and it has cost many of them a good deal more than can be told.

REV. E. W. FISCH, *General Sec'y.*
Japan Sunday School Union
Tokyo, Japan.

Pastor's Assistant

... We would not know what to do without your magazine. It is like a pastor's assistant and I find myself referring to it time and again for help.

REV. EDWARD J. HALES
Elim Baptist Church
New Britain, Conn.

Unexcelled

I have recently become a regular reader of your magazine and find it unexcelled as a source of evangelical news, teachings and methods. . . .

Mishawaka, Ind. GILBERT A. THOMAS

Valuable Tools

I want to tell you that I believe the supplement in the February issue on "Tools for Better Teaching" is the most valuable piece of material I have ever seen. It can be a most helpful guide in teaching.

Littleton, Colo. MAE JORDAN

From the Suggestion Box

I enjoy reading CHRISTIAN LIFE very much, but cannot understand why you emphasize the Sunday school so much, but never—or very seldom—mention the young people's society. In vain I have looked for articles on building up this part of our church.

Great Bend, Pa. ELOISE GATHANY

* * *

I would enjoy a little more fiction or something for mothers, housewife hints, etc. Sheboygan, Wis. MRS. LUD MENNINGEN

■ Any comments, or other suggestions?—Eds.

Favorite Features

One feature that I personally like is the write-ups about famous people in the religious world. We want to learn more about leaders in religion of our day. . . .

REV. AND MRS. DONALD D. EDWARDS
Havana, Cuba.

* * *

... I am pleased to find Christian films listed and advertised in your magazine. I have been wanting a list of rentals and titles for a long time.

Northgate, N. Dak. DAVE W. SIGGELKOW

* * *

Glad to see an article about Charles Templeton and also about Bryan Green. . . Keep up the news about others besides the Baptists.

Endicott, N. Y. ALAN MOODY

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academic standing -
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students
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Training, CERTIFIED by the top-
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you begin your career as a
Christian who accepts the great
challenge to teach and to guide
our high school youth.

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Beautiful Roberts, in the midst
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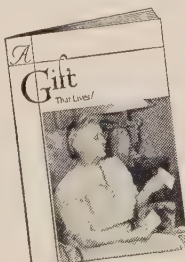
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The Sin of Evangelical Sectarianism

THE strength of the individual Christian is the fellowship of believers. The strength of a body of believers is the Church of Jesus Christ, or the Body of Christ.

This is sound Scripture. Therefore, we view with alarm the present-day trend toward evangelical sectarianism.

We are not talking about separation from apostasy. We are not referring to minor doctrinal interpretations in which thoroughly evangelical groups or denominations may differ.

We simply caution against the trend on the part of thoroughly evangelical groups to insist upon Baptists for the Baptists, Presbyterians for the Presbyterians, Methodists for the Methodists, etc.

The promotion of these slogans in a day when evangelical Christianity needs the full strength of the unity of the Body of Christ may not yet have reached great proportions, but the fact that they have been launched poses a serious problem which Bible-believing Christians must face squarely.

During the past three decades, evangelical Christians have been engaged in an all-out struggle against the forces of apostasy in their churches and denominations. The conflict has been marked with defeats as well as successes. Despite a somewhat muddled present-day picture, one factor stands out in bold relief as perhaps worthy of the entire struggle. It is the simple fact: *today the lines are clearly drawn for the first time*. Never before in the entire thirty years of conflict have so many people seen so clearly the issues separating the so-called "modernist" and the Bible-believing Christian.

It was when this victory over the double-talking "modernist" first appeared to be in the making several years ago that evangelical Christians had their first real cause for encouragement. Plenty of problems (particularly as to the degree of separation) still remained. But at least the enemy had been identified and isolated, and the danger from the fellow-traveler had been diminished.

No sooner had this coup been scored, however, than the dragon of evangelical sectarianism reared its ugly head.

Logically, perhaps, money (since its love is the root of all evil) was the first issue on which errant groups went astray.

In so doing, they called upon their people to desert the very faith mission boards which had represented them on foreign fields. They urged their people to turn from the Christian educational institutions that had tutored their children in the truths of Scripture.

Unfortunately, the tactics employed often have been so subtle that some Christians have not realized what actually has been done. The approach has not been direct—but oblique. The warning has not been, "Don't give your money to X Bible institute." Instead the approach has been: "It's better to give to *our own* Bible institute than to X."

By whatever name it is called, this trend is a direct threat to the entire cause of evangelical Christianity. At a time when evangelical Christianity needs the full force of its testimony directed at the common enemies of the Gospel of Christ, such a trend can do nothing more than decimate its strength. In a day when, as never before, the world is looking for a supernatural answer to its dilemma, evangelical Christianity leaders would do well to set their sights above the lust of the flesh for personal power which has given rise to this trend.

Now as never before, let us choose that more excellent way—the way of love for all of those in Christ that makes us one in Him in our united effort to witness His love for a lost world.

1952 Editorial Platform

1. To make Christ known as Savior.
2. To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.
3. To encourage the formation of prayer groups for a world-wide revival.
4. To encourage a strong Christian family life.
5. To foster Christian vigilance in social and political problems.
6. To encourage revitalization of the local church through evangelism in the Sunday school.
7. To create and encourage missionary vision, interest and operation.

Prayer according to Bunyan

WHAT is prayer? A sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God hath promised.

The best prayers often have more groans than words.

Alas, how few there be in the world whose heart and mouth in prayer shall go together. Dost thou, when thou askest for the Spirit or faith or love to God, to holiness, to saints, to the Word and the like, ask for the mighty things; and yet, prayer is no more before God than as it is seasoned with these blessed qualifications.

Wherefore, it is said that while men are praying, God is searching the heart to see what is the meaning of the Spirit or whether there be the Spirit and His meaning in all that the mouth hath uttered either by words, sighs or groans because it is by Him and through His help only that any make prayers according to the will of God.

Before you enter into prayer, ask thy soul these questions: To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is He present? Will He hear thee? Is He merciful, will He help thee? Is thy business slight? Is it not concerning the welfare of thy soul?

There is no stinted order presented for our behaving ourselves in prayer, whether kneeling or standing or walking or lying or sitting; for all these postures have been used by the godly. Paul kneeled down and prayed. Abraham and the publicans stood and prayed. David prayed as he walked. Abraham prayed lying upon his face. Moses prayed sitting. And indeed prayer, effectual, fervent prayer, may be and often is made unto God under all these circumstances. For God has not tied us up to any of them; and he that shall tie himself for His people to any of these doeth more than he hath warrant for from God. And let such take care of innovating; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere.

PICTURE OF SIGNIFICANCE ►

- A modern amplifying system is used by an Indian Christian evangelist in Raipur, India, as he preaches the Gospel to the natives. Other evangelists with him hold up church literature for sale.



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Join the hundreds of students in Christian Writers Institute who are writing news stories, articles, fiction and children's material for the religious market.



STILL ENTHUSIASTIC

"In the last four months, I've had at least one article accepted every week. One editor, after I'd submitted one article, even asked for six more, so I'm still as enthusiastic about your course as ever and am recommending it to others." Paul Freiwirth, N. Y., N. Y., grad. CMW.

OTHER SATISFIED STUDENTS WRITE

"There seemed to be a challenge in your course and the instructions were so compact and simple I'm sure I received as much from your course of seven lessons as I did from one three times as long and ten times as expensive. Since receiving my diploma I have made several sales, the last one to CHRISTIAN LIFE magazine." Mrs. Beulah Briggs, Sebastopol, Calif., grad. BCW, enrollee CMW.

"Your BCW course is the most practical and down-to-earth that I've seen. After trying two other schools of writing, I was skeptical and discouraged, but decided to give you a try. I've learned more from this course than from anything else I've seen. My seventh assignment was published on the front page of the JOHNSON COUNTY HERALD and I'm to be church reporter for our church with the opportunity of gradually doing other types of writing for the paper—perhaps a column of my own in time." Ada Wilson, Kansas City, Mo., grad. BCW, enrollee CF, CMW.

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PLACEMENT SERVICE

CHRISTIAN LIFE magazine constantly desires to broaden its ministry and service to its readers. Thus, beginning with the June issue Placement Service, will accept ads from not only Christian organizations seeking employees but also from organizations in the secular field who want to employ Christians. In like manner, ads will be inserted for pastors seeking a new field of service for the Lord and for churches looking for a pastor.

Placement Service operates purely as a service to you. To help cover cost of handling there is a \$3 charge for those using the *Positions Open* columns, and \$1 for those inserting ads in *Situations Wanted*. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through this service, a duplicate payment of \$3 for organizations and \$1 for individuals should be made.

In sending information, briefly state your qualifications and fields of interests. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Several fine openings for secretaries, sound-scriber operators and typists. Prefer women 18-30. Chicago publisher of leading Sunday school lessons. Many fine benefits and opportunities to advance. Good salaries with regular earned increases. Box Y-5.

Publisher of Bibles and indexes needs accurate typist. Job includes light stenographic work. Christian girl only need apply. Chicago location. Box Y-10.

Full-time continuity writer for southern Oklahoma daytime station. Good salary to experienced single girl, position permanent. Hospitalization share plan, paid vacation, air conditioning. Christian manager. Box Y-15.

Middle-aged Christian housekeeper for young couple. Position includes general housework and taking care of small child while wife attends near-by college. Ideal location in Salt Lake valley, Utah. Box Y-40.

Clerical worker for subscription department of Christian publication. Speedamut and typing experience helpful. Chicago location. Box Y-45.

Editorial assistant, to be part-time secretary and proofreader. Knowledge of graphic arts and Christian education helpful. Splendid opportunity to advance in Christian publishing. Box Y-50.

Experienced dietician, Christian. Year-round proposition for right party. Bible Conference grounds. Box Y-110.

Christian housekeeper, middle age. Chicago. Box Y-120.

Male

Trade representatives, age 25-40, with own cars, to travel approximately 8 months out of year on trips one to six weeks in length. Frequent speaking engagements. Need background in Christian education, Sunday school and church work. Must be familiar with fundamental Sunday school materials. Box Y-70.

Office supply clerk. Splendid opportunities for advancement. High school graduate, draft exempt if possible. No physical defects. Must be neat and accurate with figures. Chicago publisher of Sunday school materials. Box Y-75.

Multitask pressmen and trainees, age 20-40, draft exempt. With experience, or willing to learn. Neat, alert, not color-blind, nervous or allergic to dust. Fundamental publisher in Chicago. Box Y-80.

Printer in small-town printing establishment doing Christian publication work. Only born-again Christian need apply. Opportunity to become a partner in business. Box Y-85.

Auto mechanic. Fast advancement for Christian man willing to take responsibility, with knowledge of general automobile mechanics. Northern Wyoming. Box Y-90.

Good location for Christian banker who would like to go to prosperous agricultural section of healthful Colorado. Building available with two vaults at busiest corner of growing community. Box Y-95.

Opening for a born-again dentist in brand new Medical Arts Center in prosperous agricultural region in Colorado. Large area to draw from

and plenty of business for competent man. Box Y-100.

Young man to serve as assistant pastor and director of Christian education, Illinois. Box Y-105.

Both

Christian school in Florida needs in September elementary and high school teachers, dormitory mother, man and wife as caretaker and cook. Room and board plus reasonable salary. All must be consecrated Christians. Box Y-125.

Christian layman for managerial position in New York state office. Requires some book-keeping knowledge and ability to handle employees. Offers permanence, security and responsibility. Write for interview, including following details: church affiliation, experience, reference, age, marital status, starting salary desired. Box Y-130.

Christian couple for Bible college. Man needed to do maintenance work on men's dormitory buildings; women needed as housemother for men. Open immediately. Write Box Y-20.

Experienced copywriter for fast-growing Christian publishing house in Sunday school field. Advertising department. College graduate or equivalent, with two years' in journalism or copywriting. Should have at least two years' experience in advertising, copywriting and publicity. Box Y-25.

Graphic arts expeditor—fine opening for one with working knowledge of printing processes, making and expediting of schedules, securing of engravings, stats, artwork, prices, etc. Fast-growing Chicago publishing house in the Sunday school field. Box Y-30.

Fundamental Community Presbyterian Church desires young person to lead choir and direct young people. Midwest U.S.A. Box Y-140.

Personal to Christians

WHAT constitutes a missionary call? In a measure, it's the crying out of a need and a response to that need by one whose heart has moved to do something about it. But more than that, one must be conscious of the fact that he is a personal envoy of God. Moses was led forth in triumph because he could say, "I Am bath sent me."

Moses looked upon the burdens of his brethren. As a result of that look his heart burst aflame with a passion to deliver his people from the crushing bondage under which they struggled. However, the task could never be carried out on the basis of the emotional enthusiasm rising from the call to battle. Moses needed a sustaining force to enable him to endure the hardships of the actual combat. The battle is the Lord's and not ours and He only can give the victory.

Typists, clerks, secretary, supervisor for book department and a male shipping clerk for a well known Christian organization. 5-day work week, surgical and hospitalization benefits, paid vacation. Central U.S.A. Box Y-35.

High School teachers for a New Jersey Christian school. Write giving training, certificate if any, experience and a brief sketch of your Christian life. Only replies meeting school's need will be answered. Box Y-55.

Writer wanted to write short Bible stories for pre-school age children. Also prepare correlated handwork suggestions. Editor of a Beginner teacher's Sunday school magazine. Box Y-60.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons and visual aids. Teaching experience and knowledge of Christian education helpful. Excellent opportunity. Box Y-65.

We have openings for Christians in our organization. For accountants, stenographers, billing clerks and general office work. National distributors of Christian literature and will give preference to applicants who desire to serve the Lord in a field where 100 per cent of their time is invested in the propagation of the Gospel through the printed page. Write, giving full information as to training, experience, age, salary expected and references. Box Y-150.

Wanted a Christian couple, willing to do domestic work in and around a home used for church purposes (undenominational) in New Jersey. Free rooms available in return. Write Box Y-170.

Situations Wanted

Female

Position as first grade teacher in public school near Chicago by born-again Christian teacher. Member Moody Memorial Church. Box Y-200.

Housemother, experienced with boys and girls, wants position. Box Y-205.

Middle-aged widow who loves the Lord is anxious to serve as church secretary and visitor, etc. Several years' experience in secretarial work, Sunday school teaching, mission work. Box Y-210.

Typing in spare time for pastors, evangelists, workers needing such help. Experienced. Box Y-215.

Pastor's wife desires work to do at home in Seattle. Expert at typing, stenography and bookkeeping. Prefers helping evangelical pastors who do not need full-time office help. Box Y-220.

Dietitian, graduate of New York Institute of Dietetics. 3 years' experience in a school. Is qualified for hospital work. Box Y-250.

Male

Young man (33) holding college and seminary degrees desires positions in Lord's work. Has had five years' continuous pastoral experience. Married, no children. Prefers work in Conservative Baptist denomination on West Coast or in Southwest. Box Y-225.

Ordained minister (34) with A.B. degree from Wheaton College plus two years' seminary work, also at Wheaton, plus 12 years' pastoral experience desires new field of Christian service. Some experience in business, teaching also. Married, 2 children. Prefers Middle West. Box Y-230.

Administrative position in school or academy. Certified as high school principal, science and math teacher in Minn. B. S. in ed. grad. work in school administration. Four years' experience in present location as principal and teacher. Married, 3 children, age 30. Wife R.N. State full particulars. Box Y-235.

Position as assistant pastor or religious education director wanted. Ordained, pastor experience. Middle-aged man, 2 children. Box Y-240.

Protestant minister, fundamental, Scottish born, presently in New York state, seeks change of location. Climate reasons. Box Y-245.

Salesman, author of two telephone sales courses, experienced in in most phases of transportation, wholesale and retail lumber and building material lines. Interested in pioneer sales work. Makes friends quickly and keeps them. Would like to hear from Christian firm desiring eastern representation. 25 years' sales and traffic experience. Box Y-260.

Christian Life Readers

interested in getting to know the Lord's will for their lives should be sure to look over full-time Christian positions listed in the Placement Service columns on these pages.

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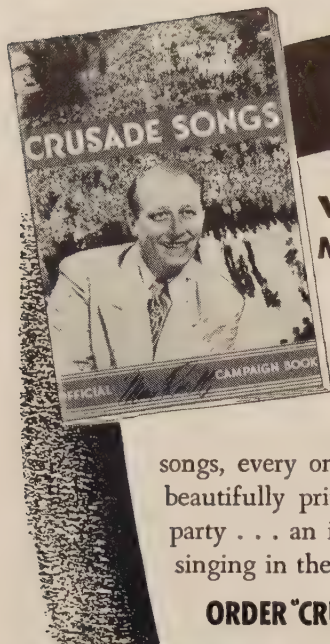
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Coming Conventions

In this feature, **CHRISTIAN LIFE** brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

The American Council of Christian Churches: Spring Convention, April 30-May 2, Scranton, Pa. Convention headquarters—Jermyn Hotel. Write: American Council of Christian Churches, 15 Park Row, New York 38, N. Y.

Baptist General Conference: District Conferences—Platte Valley at the First Baptist Church, Gothenburg, Neb., April 30-May 4; Iowa Conf., Penn Avenue Baptist Church, Des Moines, Ia., May 1-4; Columbia Conf., Champion Street Baptist Church, Bellingham, Wash., May 15-18; Wisconsin Conf., East Balsam Lake, Wis., June 5-8; Alberta, Can. Conf., Killam, Alberta—July 10-13. Annual Meeting, June 24-26, St. Paul, Minn. Centennial, June 26-28, St. Paul, Minn. Write: Baptist General Conference, 5750 N. Ashland, Chicago, Ill.

Christian Booksellers Association: Third Annual Convention, Aug. 19-21. Headquarters: LaSalle Hotel, Chicago, Ill. Write: Wm. Moore, 820 N. LaSalle, Chicago, Ill.

Christian Business and Professional Women of America and Christian Women's Club of America: Conference at Winona Lake, Ind. Headquarters—Westminster Hotel, May 28-June 1. Conference at Ryndon Wood, Pa.—July 4-6. Conference at Cannon Beach, Ore.—July 18-20. "Village Missions" Conference, Cannon Beach, Ore.—July 21-26. Write: 412 Transfer Bldg., Fort Wayne 2, Ind.

Christian Business Men's Committee International: Fifteenth Annual Convention, Atlantic City, N. J.—Oct. 15-19. Write: Donald MacDonald, Room 1107, 10 S. LaSalle, Chicago 3, Ill.

Christian Reformed Church: Synod Conference, June 11. Calvin College Auditorium, Grand Rapids, Mich. Write: Rev. R. J. Danhof, 944 Neland Avenue, S.E., Grand Rapids 7, Mich.

Church of the Nazarene: Young People's Society, June 19-21, Kansas City, Mo. Write: Dr. L. J. DuBois. Women's Foreign Missionary Society, June 19-21, Kansas City, Mo. Write Miss Mary Scott. National Church Schools Convention, June 19-21, Kansas City, Mo. Write: Dr. A. F. Harper. Quadrennial General Assembly, June 22-28, Kansas City, Mo. Write: Dr. S. T. Ludwig, 2923 Troost Avenue, Kansas City, Mo.

Evangelical Free Church of America: General Conference, June 18-22. Winona Lake Christian Assembly, Winona Lake, Ind. For reservations write Winona Lake. For information write L. E. Nelson, Sec., 2950 Nicollet Avenue, Minneapolis 8, Minn.

Free Will Baptists: Fifth Nationwide League Conference, July 8-10; Sunday School Conference, July 11-12; Woman's Auxiliary Conference, July 14-15; National Association of Free Will Baptists, July 16-17, Shawnee, Okla. Write: Rev. W. S. Mooneyham, Executive Secretary, 1302 W. 13th, Sulphur, Okla.

General Association of Regular Baptists Churches: 21st Annual Conference, KRNT Auditorium, Des Moines, Ia.—May 19-22. Write: Suite 1203-8 Manhattan Bldg., 431 S Dearborn, Chicago 5, Ill.

The Gideons International: July 23-28. St Louis, Mo. Write: W. W. Gothard. The Gideons Int'l., 212 E. Superior, Chicago 11, Ill.

Grace Gospel Fellowship: Annual Convention, June 2-5. Grand Rapids, Michigan. Headquarters: Berean Bible Church. Write: Rev. Bert A. Baker, 827 Norwick Avenue, S.W., Grand Rapids, Mich.

Greater Chicago Sunday School Association: DVBS and Handcraft Convention, afternoon and evening, May 8. Moody Church, 1609 N. LaSalle, Chicago. Annual Convention, September 26-27. Moody Church. Write: GCSSA, 343 S. Dearborn, Chicago 4, Ill.

Independent Fundamental Churches of America: Convention in Los Angeles, Cal., May 17-22. Headquarters—South Los Angeles Community Church, 11526 Athens Way, Los Angeles. Rev. David Schmidt, pastor. Sunday afternoon rally—Church of the Open Door, 558 S. Hope, Los Angeles. Write: IFCA, 542 S. Dearborn, Chicago 5, Ill.

International Council of Christian Churches: Edinburgh Conference of the International Council. (Continued on page 48)



This handwritten scroll of The Torah, on stag skins, is more than 400 years old.

The Scroll of History

by Edward W. J. Avey

WALK into the home of Ralph E. Ford of Bedford, England—the city linked still with John Bunyan and his immortal *Pilgrim's Progress*—and on the shelves you'll find a first edition of every version of the English Bible since Wycliffe.

In all, there are some 200 volumes in a collection of Bibles valued at more than \$20,000. Together they portray the development of the Scriptures all the way from the Hebrew scrolls up to the latest versions in modern speech.

Ford started his collection twenty-five years ago after being asked to speak to a young people's meeting about the Bible.

"I realized then, for the first time," he said, "that I knew nothing of the history of the Bible. Then, when I began to look around, I came across an old folio black-letter copy of the Bishop's Bible. That started me off."

Young Ralph then determined to complete a collection that would augment his knowledge on the development of the Scriptures and would, as he put it, "stimulate interest in the Bible and encourage reading right through from cover to cover."

Since then, Ford has been busy completing the historical panorama of manuscripts by rummaging in second-hand book shops, thumbing through book catalogs and attending auction sales from the renowned Sotheby's Auction Rooms down to the local furniture sales. Some of the treasures have cost considerable sums of money. But others have come as traditional collector's "finds."

There was the occasion, for instance, when the seeking enthusiast picked up both the first and second editions of the Great Bible, from 1539 and 1540, for \$1 per pair. The early pages of this Bible originally had been recovered from the wrapping paper of a haberdasher's store in France and smuggled into England in an ambassador's baggage for completion of the printing. Another bargain was the purchase of a Coverdale Bible—the first ever to be printed in English—for the ridiculous figure of \$1.

Then, in an old stable, Ford came across a Matthew's Bible behind the

grain bin, apparently concealed there centuries before that it might be read in secret by some persecuted farmer-saint. Here was a rare find, indeed.

Included in the many famous Bibles in the collection are the "Bug" Bible of 1535, so-called from the wording of the 91st Psalm that "thou shalt not need to be afraid of any Bugges by night"; the "Treacle" Bible from 1539, which renders the last verse of Jeremiah 8 as "is there no treacle at Gilead?"; the "Blame" Bible, that makes the same verse to inquire "is there no blame in Gilead?"; the 1717 "Vinegar" Bible, that heads a page in Luke as dealing with the "parable of the vinegar"; the "Wicked" Bible, which presented the most serious error in 1631 by omitting the word "not" from the Seventh Commandment to make it read 'thou shalt commit adultery.' The printer was fined an equivalent of \$1,200 for making the mistake and ordered to destroy all the copies printed.

Another section of the collection concentrates on miniature editions. Some of these are so minute that as many as six may be placed together in a teaspoon. With the miniatures, Ford has obtained the first edition of the King James New Testament and Psalms to be printed in shorthand.

For the past four years, the collection has toured the main cities in Britain and has been exhibited in libraries, art galleries, schools and colleges. Last September, it was on view in the evangelical exhibition at the Festival of Britain. Altogether, it has been seen by close to one million people—a million who have learned of God's care for His written revelation from the efforts of one who realized his own ignorance of the subject.

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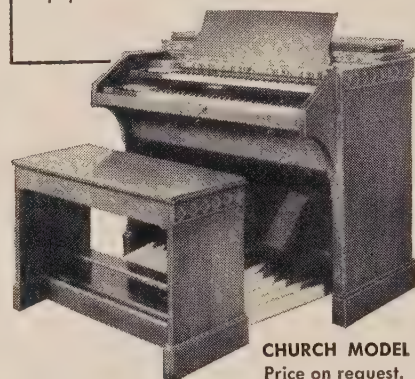
Other advantages are ease of playing, never gets out of tune†, requires no structural changes in your church.

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"Communism is what happens when, in the name of Mind, men free themselves from God. There has never been a society or a nation without God. But history is cluttered with the wreckage of nations that became indifferent to God, and died . . . The crisis of the Western world exists to the degree in which it is indifferent to God."

(From "Witness," copyright 1952 by Whittaker Chambers, published by RANDOM HOUSE, New York.)

GOD SAYS:

"... turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness . . ." JOEL 2:12, 13

All of the important issues of our day are spiritual.

Graft . . . corruption . . . communism . . . immorality—all are rife in America today because our nation has become indifferent to God.

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- Bible study and the search for Bible truth
- The consciousness that every Christian has a gift from God to put to work in His vineyard
- The faith of our fathers and their power with God
- A sense of God's purpose for this hour

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CKLW Windsor, Canada	9:00 A.M.	
(50,000 Watts)		
WSOO Saulte Ste. Marie	11:30 A.M.	
WDMJ Marquette	11:30 A.M.	
WMIQ Iron Mountain	10:30 A.M.	
WJMS Ironwood	10:30 A.M.	
WIKB Iron River	10:30 A.M.	
WHDF Houghton	9:00 A.M.	
WDDB Escanaba	8:00 A.M.	
WATW Ashland, Wis	8:00 A.M.	

FOR THE TIME OF THEIR LIVES

Send Them to Camp

by George B. Pettit

More and more, Christian parents are sensing the value of summer camps for restless youth.

AS a home-town boy stepped to the platform at the evening service in an eastern Michigan church, members of the congregation recognized him as one who had been in serious trouble only a few weeks before. They were amazed to hear him boldly testify, "I'm a new fellow now because I know Jesus Christ as my personal Savior. I'm praying that God will lead me to become either a missionary or a pastor."

This boy had met Christ at Youth Haven, a Christian camp, where he'd had a directed vacation program under Christian leadership.

Christian parents more and more are realizing the value of sending their children to camp. Away from home environment and influence, spiritual things become very real to the young people. The Holy Spirit really has an opportunity to work in their hearts.

The campers were all in bed and supposedly asleep as night settled over the Cedar Lake Girls' Camp. But one little

girl couldn't sleep, for she had heard the story that day of how the Lord Jesus was coming back to earth some day to take all saved ones home to heaven. And she knew she wasn't saved! She thought of JoAnn in the bunk above her. JoAnn was saved—everyone knew that, not only by the things she said, but also by the way she lived. Troubled, Mary climbed into JoAnn's bunk. There, sleepily, JoAnn tried to tell her how to be saved. When she still couldn't seem to understand, JoAnn sent her to the room of her counselor.

Betsy in the bunk across the aisle had absorbed every word. "Oh, dear," she thought, as she saw Mary feeling her way quietly to the counselor's room, "Mary will be saved tonight and then I'll be the only one left behind if Jesus

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To make Christ known
as Savior.





Spiritual victories are not the only blessings reported in the lives of young campers.

comes." Tortured by these thoughts until she could stand them no longer, Betsy hurriedly crawled into JoAnn's bunk to find out how she might be saved and know it. Soon she, too, was making her way quietly to her counselor's room to settle the matter.

But JoAnn's work for the night had only begun. Unknown to her, other girls had been listening intently as she stumblingly had whispered the story of the love of the Lord Jesus and His power to save. Soon four more girls, convicted by the Holy Spirit, made their way to JoAnn's bunk. No words can express the joy in the heart of the counselor that night as she led six of her girls to the Lord . . . all because one thirteen-year-old camper loved the Lord, lived for Him and was willing to speak for Him.

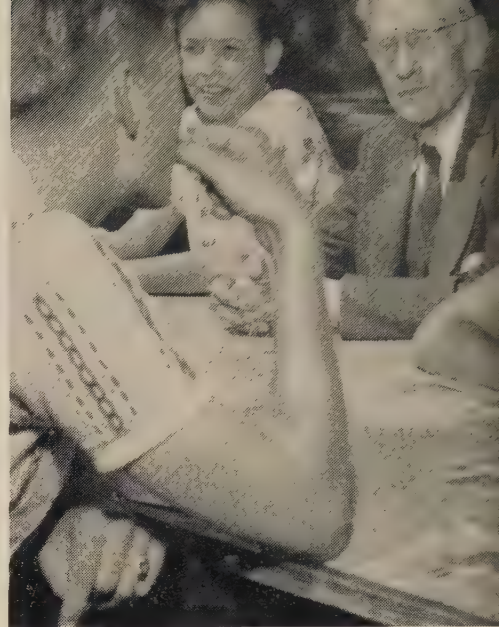
Spiritual victories are not the only blessings reported by camps. At one camp an "only son" was homesick. He lay on the ground, kicked his heels and bumped his head and was "going home." He finally snapped out of it, won the

battle against himself, learned to fit in with the other boys and begged his parents to enroll him for the next year.

Why Peggy came to camp, no one will ever know! She didn't like games or sports. She hated swimming. It seemed she got along with no one but herself—and often had trouble with herself, too. Then one day something happened. Everyone in camp was put on a team, and the team got points for everything that each member did. "But I don't like sports, and I can't swim, and I hate handwork," Peggy cried. She was only greeted with, "We'll help you!"

It was a new experience for Peggy. They wanted her to play! She could hardly believe that she was needed and wanted. Before the week was half over, she began to like swimming, she discovered she could make things in handwork as well as anyone else and she could even beat some of the others at shuffleboard.

Peggy was a changed girl when she went home from camp that year—changed because a team of girls showed



Dr. Samuel Zwemer answers questions of camper

her she was needed and wanted, changed because a well-planned camp program had been arranged to help her come out of her shell and become a part of the world about her.

Christian camps solve a problem which arises in thousands of homes across the nation as the school bells ring for the last time and children are released for summer vacation. Undirected or misdirected energy is likely to wind up in criminal mischief. A vacation program under Christian leadership, however, directs the activities of the children in wholesome fun and spiritual blessing. It even gives them ideas for their activity when they return home after camp.

While spending a week at the Indian Park Bible Conference, John Newcomer of Williamsport, Pennsylvania, accepted the Lord. John, a victim of infantile paralysis, spent more time with his Bible and in prayer than most of the boys at the conference. During these quiet times, alone with the Lord, he asked the Holy Spirit to use him in his neighborhood at home.

When John arrived home, he and a neighbor boy, Frank, invited the children of the neighborhood to meet in their adjoining backyards every evening after school. Here John and Frank shared with their friends what they knew about the Lord and taught them Scripture and choruses. One after another was led to Christ and, in turn, invited others to meet with them. Their Bible club expanded until it met in an old barber shop

Camp Directory

LOOK for CHRISTIAN LIFE's annual listing of camps and conferences on page 77 in this issue. This comprehensive presentation covers camps in the United States and Canada, listed by sections.



Wholesome recreation plays a vital part in the over-all program of winning young hearts.

Music lessons come as an enjoyable feature in the well-rounded schedule of camp life.



Moody Memorial Church camp, like most others, includes swimming in its daily routine.



the pleasant surroundings of Mount Hermon.

each Monday and Thursday evening. The boys then took on the project of Bible distribution in the community.

Looking a little more closely at the Christian camp situation, we find that there are all sizes of camps, from a few acres to hundreds of acres. Some are located on and along small rivers or mountain streams. Others are found on small or large lakes. Others are on ocean fronts. Then there are those that have to be satisfied with the old swimmin' hole. Some are conducted privately by individuals who have a big heart for the rising generation—ministers, medical doctors or school professors.

In that category is the large enterprise in the Pocono mountains of eastern Pennsylvania, sponsored by Dr. Percy Crawford. He has Shadowbrook camp for boys, Mountainbrook for girls and his Pine Brook Assemblies. Activities at the children's camps are under the guidance of born-again counselors, usually enlisted from Bible institutes and Christian colleges. These camps, which have been running for about twenty years, had 6,000 in attendance during 1950. "The daily program is systematically arranged to give the camper the best all-around physical, moral and spiritual development," said Crawford.

Hundreds of children and young adults have given their hearts to the Lord in these camps. Mrs. Jack Wyrzen was saved at Pine Brook, and there she and her husband offered themselves for full-time Christian service. Jack now has the Word of Life camp for young adults at Schroon Lake, New York.

Another is Camp Brookwood at Alton, New Hampshire, owned and sponsored by Lawrence H. Andreson, M.D., of Weymouth, Massachusetts. Paul L. Foster is camp director. Although the camp is only seven years old, already one camper is a middler at Conservative Bap-

(Continued on page 46)

The major took Blue Wing on his last flight
over Korea. The enemy took a double defeat
when his testimony enabled them to rise . . .

with WINGS as EAGLES

by James L. Johnson

SYNOPSIS

When Russian Migs sent Cap Jenkins' plane down in the thick of aerial activity over Korea, the whole 101st Fighter Command—particularly Cap's brother Jimmy—seemed to take it out on Blue Wing's commander, Major Harry Steele, blaming his stand for the Lord as the turning point in the group's fate. Now discouraged and disheartened, the major went to Chaplain Siegert for comfort and advice. Called to face Colonel Ashbury later, Steele stuck firmly to his new-found faith and gained the reluctant respect of his superior. However, the major's refusal to renounce Christianity cost him his leadership of the squadron. Colonel Ashbury assigned him to one last flight over Korea, for a specific assignment of hitting Minsu, important Red supply center.

WE CROSSED the Sea of Japan at twenty thousand feet, flying a close "V," so close that our wings were practically overlapping. I could almost see the blue of Jimmy Jenkins' eyes. He was flying my right wing. We didn't have a replacement for Cap, and I was glad we didn't, in a way. It wouldn't have been the same. Besides, anyone else flying tail cover would never understand the silence over the channels.

I could name my boys on either side with no trouble, could tell a good deal of their family background, too. I was once that close to them. Next to Jimmy Jenkins was Barney Miller, a Texan who had a soft spot for potato pancakes. Next to him was Bob Jamison, who constantly used to boast of the University of Michigan football team. On the other side and flying my left wing was Ted Rogell, a fellow who carried a 6x8 picture of his sweetheart in his cockpit and never had flown his F-80 without her. Nudging him on the far side was Hal Jessup, gum-chewing Hal from New York, who thought a ferris wheel was the fastest thing in the world before the Air Force strapped him in a jet. And next to him was Harvey Sloan, a man who used to play professional football for Detroit.

It was hard to realize that I was flying my last trip, culminating thirteen months in this Korean campaign. But it was more difficult to realize that I was leaving it with my squadron bitter against my testimony and even more bitter and unyielding against my Lord.

"Say, you may not know it," I said over the inter-com. breaking radio silence for the first time, "but my wife will be waiting for me when I get back. Man, can she cook! You're all invited to my place for a good cup of homemade coffee when we get back. How's that?"

Only silence. I looked across at Jimmy Jenkins, but he was staring straight ahead as were the others.

We came over the green, innocent terrain of southern Korea, swung a little more to the northeast and on over the 38th Parallel, heading on a course that took us over the "Iron Triangle" district where the Reds were pushing all their heavy stuff and rebuilding. Somewhere to our left in that maze of innocent green a peace talk was going on. We hadn't even given that a thought, nor were any of those GIs down there putting much stock in it. As far as we were

concerned, we were still flying and killing and dying.

The first puffs of ack-ack showed up a few thousand feet below us, and I knew we were getting close to our target. If the Reds had any system at all, it wouldn't be long before the Russian Migs across the Yalu River would be scrambling to get at us. Minsu was a ripe target, according to our Intelligence, and they wouldn't let us come in without a fight, unless we did take them by surprise.

I knew every one of my boys felt as I did. I wanted to get rid of those two 500-pound Napom bombs under my wings. You can imagine our discomfort at carrying jellied gasoline bombs while black puffs of anti-aircraft fire showed heavier as we sped along.

I glanced at my watch. It was ten minutes past three. By 3:20 p.m. we should be heading back. We couldn't afford any more time than that with our fuel supply, and we had to allow for a possible air scrape.

At 3:12, I took the squadron down to three thousand feet and gently dropped a little lower so that by the time we hit Minsu we wouldn't be more than a thousand feet. We were going to hedge hop this one but good, according to instructions, and come in on the Red depot straight through the front door. That isn't as easy as it sounds, but I figured that's why the Colonel picked us to do it. We had about the best success at it at other times on similar missions.

The ground zoomed by us as we poured juice to the "pipe" and whined along close to five hundred MPH. Small Korean villages passed by, then a line of Red trucks. I could see the Red troops diving for the side of the road as we roared by. Then, as we came over a small range of hills, Minsu popped up fat and prosperous and waiting.

"Make every one count, gentlemen," I said into the inter-com. "Spread out and scatter your bombs. Let's make it fast!"

To look at this little village, one would never think it was worth even a second glance. Only a few clusters of rustic dwellings loomed in front of us, and it didn't appear that there was any target at all. To my right, however, I saw why we had never given this place any consideration before. The Reds had most artistically concealed their main railroad yards and loading houses under a screen of green camouflage. Flying at any height above a thousand feet, we could never have spotted the center.

They weren't expecting us, that was sure. Their netting and screens had been lifted and were still so when we banked sharply to the right and came in on them. The yards were humming with activity. Three trains were pulling out with a string of box cars a mile long. Lines of trucks were

I twisted in my seat and glanced back at the sheet of flame we left behind. We had climbed to ten thousand feet when the munitions depot went up in a flashing display of pyrotechnics.



waiting at two or three of the loading depots. I could see heads turning up as we came in, then the scattering of personnel as they realized who we were. My squadron now fanned out to scatter our bombs over a larger area. We went in on them, let go our bombs simultaneously, then stood our F-80s on their tails and screamed for altitude.

I twisted in my seat and glanced back at the sheet of flame we left behind. We had climbed to ten thousand feet in a matter of minutes when the munitions depot down there went up in a display of pyrotechnics that would beat any Fourth of July celebration.

Then came the anti-aircraft fire, vicious and plenty of it, as we kept climbing to get out of range. I could

feel the steel shrapnel rattling against my fuselage. But it wasn't long before we were back up at a comfortable level and pointing our noses southeast for home, feeding full power in order to get out of the area before the Russian Migs were on us.

It was sixteen minutes past three, right on schedule. I was shifting in my seat when I saw that Jimmy Jenkins was in trouble.

The squadron had fallen into the tight "V" again, but Jimmy was lagging. I could see him glancing down at his instrument panel now and then to determine what was wrong.

"Anything wrong, Jim?" I asked into the mike, looking down and a little behind now to see if his head would come

up to acknowledge.

"Must have caught a chunk of steel in my fuel line," he said simply over the inter-com. "Looks like I'll have to limp it home. I'm losing speed."

The situation was not good. There were no cloud banks to play hide and seek in should the Migs happen on us. With our fuel supply good for only fifteen minutes, maybe less, I couldn't afford to have the squadron slack speed to stay with Jimmy. I knew what they were all thinking, though—that if one stayed, we'd all stay. I could tell that the way they all turned to look at Jimmy's stricken craft.

"All right, Blue Flight," I said calmly. "Barney, you take the rest of the squadron home. I'll stay to cover Jimmy . . ."

"No," came Jimmy's emphatic negative. "Get goin! I can make this baby to the sea and then ditch. No use two of us staying to be sitting ducks for the Reds!"

"Why don't we all stay!" Barney suddenly cut in, and they were all feeling that way. No warmth, no confidence in me. Just plain crisp suggesting.

"Barney," I ordered curtly, "you have your orders. Give full throttle and get home—now!"

I watched the remaining six planes edge away from us reluctantly. Then I dropped down to hover over Jimmy's tail and prayed quietly to God to get us through and on home before the Migs caught us.

"Bandits at three o'clock!" I heard Jimmy suddenly come through. I twisted my head in time to see them at least three thousand feet above us, all twelve of them.

"Want us to come back?" Barney's voice cut in again.

"Never mind, Barney," I shot back. "Take the squadron home!"

"Major, get going," Jimmy snapped at me. "I can get by these guys!"

"You wouldn't stand a chance crippled," I returned, my eyes on the Reds now as they began to peel off for the dive on us. "Now keep still and let me handle this. If God be with us, who can be against us? You understand that, Jim?"

Then the Migs were making their pass. It wasn't a very successful one; I thanked God for that. That's one thing about the Russian pilots. They got good planes, just about as good as our best, but our pilots are better, even if I say so myself. They made a pass at us, their wing guns booming and pumping shells. But they were wide and wild in their shooting, overanxious to make the kill.

I waited until they passed on. Then I poured the power to my plane and went up after the last man. I caught him dead center with a short burst, and he went down in a spin and never pulled out. I did a flat roll, dove back

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Bruised to Praise

by Dorothy Smetana

I ALMOST feel sorry for those happy-go-lucky people who never had a "bad day." Why? Because we learn by contrast.

To know only one side is to be lopsided. The believer often must go through a deep valley in order to see more clearly the glory of the sun as he emerges from the darkness. The beauty and light of the sun have not increased (Hebrews 13:9). Rather, the eyes appreciate the rays more fully by contrast. The sense of recognition is deepened after enduring a bit of privation.

How good it is to enter into the warmth and shelter of a heated room after being in the cold out-of-doors on a bleak windy night! Likewise, a cool, refreshing beverage after a long, weary trip through a hot dry climate is welcome.

As part of our extra-curricular activities in school, we formed a team to visit hospitals and nursing homes. I met an elderly lady who had been suffering for many years with arthritis. Her body was a mere skeleton and her strength so feeble that if great effort were required to breathe, she would have passed quickly into eternity. At times she wondered how and why she lingered on. Her husband, who had been afflicted with the same disease, had been taken away many years before. Still she continued to remain.

One afternoon as I sat by her bedside, she said to me, "I think I've had more than my share." Bitter despondency seemed to be clouding her eyes. I began to reason in my own limited mind—*more than nine years bedridden—that's a dreadfully long time. Perhaps I could remind her that our light affliction is but for a moment.* I did, but wondered if I would begin to murmur and complain after an hour or a few days lying on my back. It would be hard to change places with her, giving up the use of hands and feet and being deprived of the many

tasks they enable us to perform.

But I learned that in order to obtain valuable gain in the spiritual realm, there may be a heavy price to pay. Perhaps God in his wisdom must first take away in order to give that which will abide.

I turned to His Book, and together we saw through the eyes of the Man of Sorrows what was ahead in the land where all tears shall be wiped away. He alone knows every grief and pain, having experienced all the agony a human soul is capable of enduring. The smile on her face eased my own troubled heart in His ability to comfort the weak and heavy laden.

Visiting hours were over, and I got up to leave with a warm sense of satisfaction. I knew He would stay on with her in that hospital room. It was strange. I did not pity her, but rather looked upon her part in His plan as a glorious privilege set aside only for a chosen few.

This position is almost to be envied rather than pitied. The Son of God himself participates in the bitter loneliness of those called to endure hardship for a little while. He knows how much each can bear and is ready to answer the faintest plea for relief with the pillow of His comforting presence.

Some remain in the valley, however. Their hearts know only resentment, bitterness and rebellion. It is a heavy burden they carry. An angry fist is shaken at God. They curse their terrible lot in life, failing to consider Him who also endured. So they faint in their minds. Others, who are sheltered from all pain and sorrow, are ignorant of what it is to be utterly dependent on God. Thus, lessons in humility and obedient trusting faith are seldom or but dimly learned.

The hand that chastens is the healing hand which seeks to lift the disciple higher that he might lean more closely, grasp more tightly and rest more securely in the strong, everlasting arms.

Their Faith Conquered FIRE

by Alan Livingstone Wilson

They were two weak, helpless American girls in the jungles of Burma. But they trusted God in the midst of the raging fiery trial.

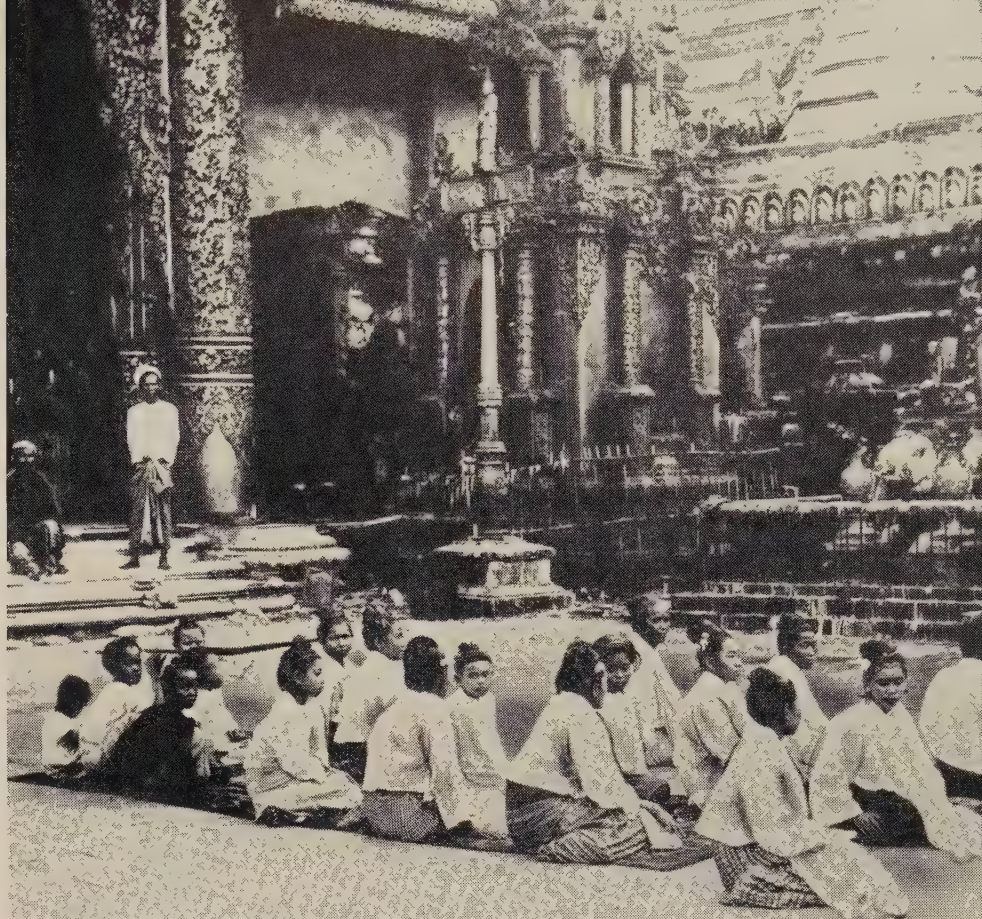
WHAT could they do, two American girls, in the tiny native village in the dense jungles of south Burma? Humanly speaking, very little; with God's help, a great deal.

Mary Marsland and Grace Brown had one weapon that was of untold value to them. Paul speaks of it as "the shield of faith" and he says that with it, the user is able to "quench all the fiery darts of the wicked." Mary and Grace proved Paul's words true to the letter.

They were the first white persons to enter that village, and the people were afraid of them, with their pale skin and blue eyes and blond hair. But Mary and Grace had reckoned on opposition, and they gamely tackled their work, persuaded the local "carpenters" to put up a flimsy dwelling place and a place of worship, opened their supplies of medicine, unpacked their Bibles and set to work to make a church out of nothing.

Before the buildings were completed, they began work in the open air; fortunately, it was the dry, warm season, and, seating the children under a banyan tree, they rigged up their flannel-graph and began to familiarize the little ones with the wonderful personality and features of the Savior of all mankind—even the pagan, superstitious Burmese.

How superstitious the folk were the girls soon found out. An innocent action nearly wrecked the little bit of work they had been able to accomplish. "Wait'll I take a snap of you and the kiddies



Even the pagan, superstitious Burmese began to listen to the wonderful message.

under the tree," said Grace, and running into their temporary hut, she came out with her camera. The children looked scared as she pointed the harmless object at them, and pressed the trigger. Afterwards, the children ran helter-skelter to their mothers, and the two girls looked at one another in dismay. "What gives?" they asked.

They soon knew. Two mothers came quickly across the clearing, their faces as white as their dark skins would allow. "You put spell on young ones!" they blurted out. The girls were glad their stay in Rangoon had acquainted them with the language sufficiently to understand and be understood.

"What do you mean?"

It took a lot of explaining and placing the jigsaw puzzle of idioms together, but finally a great light broke in on the missionaries' minds. "Oh, I see," laughed Grace, "we've imprisoned the souls of the children in our 'little black box'." But it was no laughing matter to the women; their worried looks did not disappear. Mary thought quickly, and an idea flashed into her mind.

"Don't worry," she said to the women, "tomorrow I'll release the souls of your little ones from the magic box."

The women's faces cleared, but Grace was puzzled. When the mothers had

gone, she said, "How on earth can you do that?"

Mary laughed. "You'll see!" she said, mysteriously. That evening, she was busy in her "dark room," and produced a fine set of prints from the film exposed. Next day, she called the children and mothers to the familiar spot under the banyan tree. The natives gathered fearfully and slowly. Grace looked at her curiously. How would she keep her promise to placate the fears of these simple folk?

Mary stood up, tall and trim in her white dress and pith helmet. She held aloft a picture—the print of the group taken the day before. At her feet was a white enamel pail, full of fresh water drawn that morning from the spring. "You think your spirits are imprisoned in this little box," she said, indicating the camera on a chair. "Some day you will know better, but now I have released those spirits. Now to return your souls to your bodies." Grace hid a smile. It was a strange proceeding, but one had to fight superstition with drastic means. She saw what was coming.

Mary took out her little scissors and began snipping out the head of each member of the group on the photograph. This she handed to the person it represented. "Swallow that," she commanded gravely, handing the first child a miniature of itself—and a drink of water. The children crowded round and exclaimed to see themselves in tiny size,

(Continued on page 41)

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U.S. Representative O. K. Armstrong submits to a barrage of questions from Christian editors and writers in Christian Life offices.

YOU and Your Government

by Art Bell

An outstanding Christian Congressman answers questions of vital importance to every Bible-believing person in the land.

THIS article is the winner among entries submitted by some seventy Christian writers in a mass interview with Rep. O. K. Armstrong of Missouri in the offices of CHRISTIAN LIFE. The occasion was the annual Christian Writers Workshop and Conference held earlier this year.

YOU are one of two types of citizens: Either you are concerned about the spiritual welfare of your nation, or you are interested in its political and civic welfare. At least this seems to be the idea conceived by many Christians.

But America cannot go forward and continue to be the great nation that it now is unless Bible-believing, God-fearing people become vitally interested in what is going on about them. As long as a person feels that as a Christian, whether layman or clergy, he can have nothing to do with government affairs, the hope for our country is dim indeed.

These are the views of O. K. Armstrong, U.S. Congressman from Missouri, whose stand for the "old-fashioned religion" is a challenge to Bible-believing Christians everywhere.

In an exclusive interview with Armstrong in the offices of CHRISTIAN LIFE magazine, the Congressman answered a number of significant questions:

Question: What do you think is the greatest political

need in our country today, Congressman Armstrong?

Answer: From the standpoint of political stability, the greatest need in our country today is a consistent policy, or shall I say consistent policies, because no one policy can cover the whole ground of domestic and foreign relations. We need a pattern of governmental action that is consistent—policies that are in keeping with our great American tradition, our Christian tradition.

Question: Could you give specific examples?

Answer: In our foreign affairs, for example, we need policies that are consistently Christian in their approach toward our neighbors. The United Nations was founded as an international organization to preserve the peace. Yet those of us who were out there representing church groups (I had that privilege) felt that we were not on the right track. We could not get agreement that there should be written into the UN charter a statement based upon recognition of God and recognition of fundamental rights, such as the right to worship freely. It seems to me that there should be a revival of faith in our national life and in our international dealings.

Question: What about some of our domestic problems in connection with the right principles of which you spoke?

Answer: Without being partisan, because there is nothing partisan in the desire of the American people for clean government, I will say that some of the most vigorous exponents of clean government—righteous government—are men and women of both Democratic and Republican parties. We have had many contacts together in our prayer groups, in the efforts we have made to back the Billy Graham meetings and in continuing efforts on behalf of great moral reforms. We believe that this country needs a revival of moral and spiritual values.

Question: What can I, as an individual Christian, do to help my country?

Answer: Keep informed as to what is going on in your local, state and federal government. If you feel that there is something before any one of these bodies with which you do not agree, send your representative a letter telling him so. This is your privilege as a citizen, as well as your duty as a Christian.

Question: Why do you say that?

Answer: For one thing, religious people usually are honest people. When they write their congressman, they do so out of the honest, firm convictions of their heart. They are not doing so for any personal gain. This is the type of letter your congressman enjoys reading.

Question: Will he actually read my letter?

Answer: In most cases, yes. Most congressmen that I know take time at least to scan every letter. In some cases, where a controversial issue is at hand (such as the MacArthur case), he probably will turn the letters over to a secretary. She reads them and gives results to the representative.

Question: Could you give an example of the effectiveness of these letters?

Answer: The most recent case is the removal of the Vatican envoy. If a representative is not appointed—and I don't think one will be—it will be a direct result of the swarm of letters that flooded Washington on this matter.

Question: Should a Christian seek public office?

Answer: Most certainly. Many of our finest statesmen have been evangelical Christians. It makes no difference whether it be a local or national office. There is always room for a Bible believing man. With God as our helper, our decisions shall be firm and fair.

Question: Do you think that our Christian leaders are doing enough in dealing with civic and moral affairs?

Answer: Definitely not. Many state liquor and gambling laws would not be as they are if Christian people had acted when they had the chance. When the opportunity is gone, they complain.

Question: How can I enlist the aid of my congressman on a given project?



Writers and editors took notes as Congressman Armstrong spoke. Armstrong reflected before answering Editor Walker's questions.



Most congressmen that I know take time at least to scan letters.



Answer: The individual politician is not going to move unless he is pushed. The people in the "grass roots" can push him. He realizes that without the votes of the good, religious people, he will not return to office. Tell him you want his support. In most cases, if the request is legitimate, it will be granted.

Question: Is that all?

Answer: No, because there is one more factor which I believe is tremendously important if we are to see righteousness more prevalent in public life. After all the Scriptures are plain, "Righteousness exalteth a nation: but sin is a reproach to any people." If a measure of righteousness is not restored to the political activities of our nation soon, I fear

for the future.

Question: What can we do in addition to what you have suggested in order to see this come to pass?

Answer: I believe there has been a great failure on the part of our Christian leaders in not recognizing the part they play. Every where I go these days I find Christians like this group here—eager to serve the Lord in awakening their nation to the desperate hour in which we live. Yet in those same communities I find the pastors and denominational leaders asleep at their posts.

Question: Do you have an illustration for this assertion?

Answer: Yes, right in my own state of Missouri. When bills came into the

state legislature where I served for a number of years, hordes of selfish interests besieged us. Finally, after a small group of us had fought with our backs to the wall, a bill legalizing gambling in the state passed the legislature. The next morning the telephone awoke me. It was Dr. C. Oscar Johnson, Bible-believing pastor of the Third Baptist church of St. Louis. "I hear they passed a gambling bill," he said. "I've come to help." I said, "Brother, you came a little late, but you're still in time to help stop it in the senate."

Question: Was the campaign a success?

Answer: It sure was. Johnson got busy. He called in a group of local pastors. They passed a resolution, got their people interested, aroused the newspapers—and as a result killed the measure in the senate.

Question: That's a good illustration of what can happen when our Christian leaders get together for the common good of the community. I presume the effect that action had was seen in other areas as well.

Answer: That's right. Too often legislators are left holding the bag. They want to do the right thing, but they do not have the support of the religious leaders—the men, after all, who should be most interested. I urge Christian writers like yourself, pastors and Christian leaders everywhere to take the lead in getting Christian people to speak out whenever the opportunity arises. Only as the press remains free, to challenge the people of this nation to fight for the right, will we see any real strides made towards bettering conditions in this country and around the world. Christians must take the lead in such action.

Question: Suppose we agree, Mr. Armstrong, that all you have said is true. Do you believe that there is a spiritual basis to such a reformation, or is it simply a moral one?

Answer: I believe that there will be no genuine reformation without regeneration. We must continue to have mass evangelistic meetings, such as those of Billy Graham and others. We must not only rely on these men to spread the Gospel, but also we must let our light so shine that others may see it day by day. Our personal witnessing is a vital factor in our Christian experience.

Then, too, Christians must restore the family altar. Delinquent children come from delinquent homes. The homes where parents lead in daily devotions as well as in taking their children to Sunday school is the home that is a real asset to the community.

These same moral, righteous people must keep in contact with events taking place about them. If they are given the opportunity to hold some office, they should take it and serve to the best of their ability, God helping them. **END**

Thou and Thy House

by Bernice Flynn

ARE you concerned for the salvation of a sister, brother, father, mother, wife, husband, son, daughter, aunt, uncle or some other member of your household? You are not alone. Many outstanding Christian leaders have had loved ones who did not know the Lord.

Even in Bible times, there was deep concern over and prayer for loved ones. Abraham interceded for the righteous in Sodom, thinking chiefly of Lot and his family. The rich man in Hades begged, "Send Lazarus to my father's house for I have five brothers. Let him testify to them lest they come to this place of torment."

God wishes not only individuals to become Christians but also whole families. A recurring phrase in Scripture is "thou and thy house." Although it is true that each individual has to be born again, the other members are brought into right relationship with Christ by faithful living and earnest prayer.

To Noah, God said, "Come thou and all thy house into the ark" (Genesis 7:1). It would seem here that all the family was saved because of Noah's righteousness, "for thee have I seen righteous." One saved member of the family can do much to win the rest for Christ.

When the angel warned Lot of Sodom's destruction, he told him to bring his wife and daughters with him (Genesis 19:15).

When Joshua captured and destroyed Jericho, Rahab and her house were saved. She had her family come into the house with the red cord. Her faith led them to the step of faith.

When the nobleman's son was healed, he believed on Christ together with all his house.

When Peter was directed to Cornelius' home to preach, Cornelius gathered all his household. They heard, believed and were baptized.

In Achaia, Stephanas and household believed (1 Corinthians 16:15; 1:16).

In Corinth, Crispus, chief ruler of the synagogue, believed on the Lord with all his house (Acts 18:8).

And, of course, Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

It is right to claim our loved ones for Christ. We must not be discouraged even though we do not see them saved in our lifetime. Remember, Jesus did not win His brothers and sisters until after His death (Acts 1:14).

Paul Rader said, "Before my father died, he turned his face heavenward with the happiest, most beautiful smile. Someone leaned over on the bed and asked, 'Dr. Rader, how can you smile when there is not one of your children serving the Lord?'"

"He smiled back, as he answered,

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To make Christ known
as Savior.

"That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me to do. They will everyone be brought in. They are a strong-headed group, but God will lead them. He will bring them in."

"And," added Rader, "every last one of them is in tonight—yes, every one!"

R. M. Maxwell, successful retailer and Christian businessman, and his nephew, Leslie E. Maxwell, founder and principal of Canada's Prairie Bible Institute at Three Hills, Alberta, were prayed for daily for twenty-five years by R. M. Maxwell's sister Christina, missionary to India. She wasn't the only relative who had prayed for them, either. When these men came out for the Lord, Christina remarked, "This is grandfather's prayers answered."

So do not be discouraged. Live faithfully and keep praying for "thy house."



Foreign Correspondent Jarvis interviews one of the outstanding evangelical leaders of the Orient, Japan's Rev. David Tsutada.

Red riots and a revival of nationalism are
slowing down Gospel advance in the Orient.

Today in Japan

by Fred D. Jarvis

CHRISTIAN LIFE Foreign Correspondent

Two years ago, *CHRISTIAN LIFE* sent its Senior Regional Editor, Donald E. Hoke, to Japan. His assignment was to present a comprehensive survey of the missionary picture of Japan. His report, appearing in subsequent issues of *CHRISTIAN LIFE*, presented an on-the-spot coverage of the entire missionary program in Japan—denomination by denomination, mission board by mission board—a report unprecedented in the annals of Christian journalism. Believing that *CHRISTIAN LIFE* readers would appreciate being brought up to date on Japan in light of current events, *CHRISTIAN LIFE* has assigned veteran missionary writer, Fred Jarvis, to report on the missionary picture in Japan in 1952. This month, his first eyewitness account appears.

RED COMMUNISTS riot in the streets of Tokyo. Nationalism is on the increase throughout entire Japan. Even those who have heard the Gospel are streaming back to Shinto shrines."

These are some of the reports emanating today from Japan—two years ago heralded by *CHRISTIAN LIFE* as the

greatest missionary opportunity of the age.

At the close of World War II, I had seen the miracle of a land wide open to the preaching of the Gospel as perhaps no other mission field ever had been before. Along with other missionaries, I had preached to thousands in numer-

ous Japanese cities, seeing hundreds upon hundreds step forward to receive Christ as Savior. In those days we had been encouraged by Japanese Christians, welcomed by Japanese Government officials, aided and abetted by the United States Occupational Forces in our presentation of the Gospel of Jesus Christ.

One afternoon a few weeks ago, I was preparing for my first gospel meeting after returning to Japan again. Certain questions persistently came to mind: Had the reports been true? What had really happened in Japan? What could I expect in the meeting that night? Was Japan's missionary future doomed?

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Now I can answer these questions for the first time—based on a comprehensive survey just completed for CHRISTIAN LIFE of the entire missionary picture in Japan.

I have conferred widely with missionaries, national leaders and chaplains. Opinions may differ on some questions. On one point, however, all agree: Japan today is not Japan of even a year ago.

The foreigner today is very conscious of the fact that he is a guest in a foreign

land. As expressed by one, "The missionary's honeymoon is over." There is not the great eagerness to listen to the gospel message that was known in the past.

The response to the Gospel, according to the Rev. Francis Sorley of the Conference Baptists, is "nothing compared to a year ago."

Chaplain Earl Stemple expressed it this way, "There are not the open doors that there were a year ago. Things are

going back to the old ways. Japan is not turning away from her heathen customs."

An Assemblies of God missionary made it stronger still: "There is an awful upsurge of nationalism and heathenism. New temples are being built everywhere."

Pastor David Tsutada likewise concurred that there is "a rapid rise of nationalism and Shintoism." He said, "It is very probable that there will be a return to pre-war conditions." He was apprehensive of the threat of extreme nationalism and the menace of Communism. He felt, however, that the Red menace from within is slight in spite of recent Communist riots that made the headlines here.

Dave Morken of Youth for Christ was more optimistic. Admitting that the attendance and response has slackened somewhat, he felt that our "greatest opportunities are still ahead." He cited the example of yesterday's YFC rally in one of Tokyo's largest halls where there was standing room only. Three hundred and thirty-four responded to Missionary Joe Gooden's invitation to accept Christ. The front of the great auditorium and all seven aisles were filled with seekers, most of whom were high school and college students—in spite of inclement weather.

The Pocket Testament League workers' observations varied. One said they had no trouble getting into schools. He reported, "In the Yamaguchi prefecture the governor gave us personal introductions to ten mayors. In one period of two months we had fourteen rallies where the average attendance was 3,420." Other teams, however, have reported increasing difficulty getting into schools.

A Southern Baptist missionary expressed what seems to be the prevailing view: "The enthusiasm is not quite the same, but the response is more intelligent."

Opinions differed sharply on how to evaluate the effectiveness of mass evangelism. One chaplain went so far as to question its value altogether. "Where are the churches which all these reported conversions should bring into being?" he queried. He felt that few of the so-called converts were followed-up or went on with the Lord and that missionaries were guilty of duplicity by reporting that so many came forward for prayer. "Coming forward for prayer in Japan does not mean the same as at home," he added.

Another felt that leaders in mass evangelism should be warned about reporting great numbers responding to the invitation. A student worker felt strongly that "much wrong information is going back to America about Japan . . . We need to know the facts rather than a beautifully painted picture. The pay-off comes four or five months later."

(Continued on page 53)

Crowds like this, being dealt with by Dave Morken, are no longer a common occasion.



There is an awful upsurge of nationalism and heathenism, with many idols evident.



Freedom from Fear

by Joseph T. Larson

Glorious victory over the enemy's strong
weapon of fear is as certain to the
believer as the matchless promises of God.

A MEMBER of a show troupe on an ocean-going vessel went to the captain during a storm to ask how dangerous the storm was.

"Captain, is there any fear?" he asked.

"Yes," replied the captain. "Plenty of fear, but no danger."

There is much fear in the world today. Children fear people around them, fear failure in studies, fear darkness of the night and being left alone.

Even young people fear the future, with its trials, testings and temptations. They dread failure in school and sports, fearing what people will think or say about them.

Adults, too, are beset by fears. Conditions in the world today bring fear; financial failure and loneliness in declining years cause dread of the future. They have fear of want, of death, of consequences of sin and of judgment to follow.

Yes, fear is as inherent as is sin, and it has no cure other than Divine deliverance. Fear is the opposite of faith and trust. It reveals lack of faith, leading to needless anxiety in the lives of many Christians who have forgotten the words of Psalm 46: "God is our refuge and strength, a very present help in trouble."

Of course, the unsaved person has real occasion for fear. He needs to fear his sinfulness and the judgment of God. There is little use to comfort a sinner on his way to hell. He must accept salvation through Christ as the only basis of deliverance.

"Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4: 18).

Here is one reason for a person to fear: He is not made perfect in love. Since God's love does not dwell in his heart, he has fear of God. He fears condemnation because his conscience is guilty. He fears God's coming judgments because his soul is not saved. He fears the resurrection because the love of God is not yet perfected in his soul.

Thus, sinners need to come to repentance, confession of sin and acceptance of Christ as Savior until the love of God

is shed abroad in their hearts by the Holy Spirit Which is given unto them (Romans 5: 5).

But fear in the life of a Christian hinders faith, obscures fellowship with God and hinders vital prayer life. It causes the Christian to fret, faint and fail before God and man. It keeps souls in darkness even though the Sun of Righteousness, Jesus Christ, is always shining.

Such fear doubts God's promises,

In This Article . . .

"Fear has no cure other than Divine deliverance."

"Of course, the unsaved person has real occasion to fear."

"Servants of God need to be saved from fear in order to serve God more fully."

casts aspersions on the truth of Scripture and causes gloom to overcast the life. It weakens our moral and spiritual nature, making us less fit to serve God. This fear affects our nerves, minds and bodies, displaying our ignorance of the power and help of God.

Luke 1: 74, 75 gives us this wonderful statement: "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life."

Paul said, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1: 7). This is the Holy Spirit, leading the fearful saint into calmness of thought, uplifting the entire moral and spiritual nature until he is living in the sunshine of God's love.

Some thirty years ago, while doing home missionary work in a mountainous area of Montana, I walked both to and from the school where services were being conducted. It was so dark when I

walked under the great pines on my way to the house that I could not see my hand. I then recalled that there were wolves, bears and mountain lions in that area. I was afraid. Feeling in my pocket for a knife, I discovered I only had a pen knife.

Then the Lord spoke to me from Isaiah 41: 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." God also revealed the wonderful provisions of the twenty-third Psalm, showing me "The Lord is my shepherd; I shall not want." He made this Psalm and the passage in Isaiah so real to my soul that all fears were dispelled.

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34: 7). This fact has been proven true scores of times. God's angels guarded Daniel in the lions' den, his friends were saved in the fiery furnace and Peter was delivered from prison alive. In Luke 12: 32, Jesus Christ said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

A little girl once slept with lions in India one dark night. When her parents found her the next day, she said, "The big dogs have been so good to me. They let me sleep on them." We need the same childlike faith, trusting in the Lord in the midst of the "lions" of life.

The Psalmist said, "What time I am afraid, I will trust in thee. . . . I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 56: 3, 23: 4). God's constant companionship comforts and strengthens us until we feel at ease, loving God, realizing how wonderful is His protection. "The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13: 6).

Servants of God need to be saved from fear in order to serve God more fully. They need a firm and fixed faith in His Divine providence. "Christ is the

(Continued on page 44)

Project
Two

To awaken Christians
to the reality
of a Spirit-filled life.



Proud foster parents look on while children of the Evangelical Welfare Agency present their annual Christmas program.

They Provide Christian Homes

by Hazel Thomson

This thriving agency seeks Christian parents for some 1,800 desperate boys and girls in Cook County, Illinois, alone.

A WELFARE worker went to the home of a Christian couple who were willing to open their doors to a homeless waif.

During the ensuing investigation, the case worker asked:

"Are you members of a church?"

"Yes," they affirmed.

"Would you insist that your child attend Sunday school and church every Sunday?" continued the welfare prober.

"Most certainly," they replied.

"Would you allow your child to associate with other children from similar homes?"

"Yes, indeed."

Then came an astonishing verdict from this worldly investigator, "I'm sorry, but in our judgment you do not offer a child a normal social development."

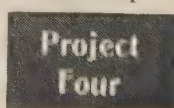
The Evangelical Welfare Agency, an affiliate of the Midwest Area of the National Association of Evangelicals, came

into existence a little over a year ago to counteract vigorously such an opinionated and partisan practice.

With 1,800 children in Cook County alone who are desperate for homes, this organization insists: "We want and need born-again Christian parents for these children. We believe they are definitely well fitted to offer wholesome, well-adjusted homes and training for homeless waifs."

And thus far Christian parents have nobly responded.

During this initial period, up to last October, more than one hundred children had been helped through the social service department and seventy-two children had found homes. Some were adopted and others found foster homes where the parents are Christians.



To encourage a strong Christian family life.

There was the case of a six-year-old girl, whose mother was a "bar-fly" in a northside tavern. The neglected child was left locked in a rear enclosure on a cinder pile in the heat of the summer without care of any kind. The Evangelical Welfare Agency accepted her care, placing her in a foster home where she is responding beautifully to the love of Christian parents.

Three adorable babies born of unwed mothers have found outstretched arms welcoming them into Christian homes.

Then, there was the sad case of a four-year-old girl discovered in a small hotel room where she was locked all day from seven a.m. to four p.m. A toy, a glass of milk and some bread were all that she had to occupy herself with during those long, lonely hours. Her young life had already experienced tragic circumstances during the war years in Europe where her father had been killed. The mother spoke six languages.

the tiny girl could understand three but neither of them could speak or understand English.

It was nothing short of a miracle that a foreign agency sent both of them to America where the mother was given a job in a Chicago shop. But what to do with her little girl? To leave her alone in that hotel room seemed the only way out.

A northside church worker, discovering the girl's plight, contacted the Evangelical Welfare Agency. Within one hour after the mother and child had reached the office, the director of social service located a fine Christian foster home where the mother is allowed to visit her little girl once a week. She is making splendid adjustments in home and school and attends Sunday school regularly.

There are thousands of such homeless, deprived, maladjusted children. Many of them are in detention homes and parental schools, not because they are criminals, but because Christian homes have often been considered undesirable by worldly and ungodly social service workers.

Evangelicals have been delinquent in this field of service for God. There has been no lack of Christian homes, but there have been few evangelical Christian agencies and born-again social workers to bridge the gap between these homes and desperate children.

The Catholics have been aggressive in this work and are ready to take homeless children to their institutions whenever they can. Recently, for example, the pastor of an evangelical Protestant church had one of his church girls in juvenile court. The court asked the pastor what plans had been made for the girl. Unfortunately, there was no agency there to serve him. A Catholic social worker stepped up and offered to take the child to the House of the Good Shepherd. The judge consented.

Unfamiliar with such procedure and with social service activities, the pastor began to realize that the child was no longer under his control. Fortunately, he had heard of the Evangelical Welfare Agency and contacted them. When it was established that the child came from a Protestant home, the court released her to the Evangelical Welfare Agency.

The Juvenile Court of Chicago is welcoming the EWA with outstretched arms. They have hundreds of children available for foster home care. Recently the court asked, "When are you going to expand your service to include more of these children?"

But there is a serious problem to overcome before this can be done.

The Evangelical Welfare Agency, having visualized this pressing situation for some time, was licensed May 1, 1950, by the State Department of Public Welfare as one of ten licensed child-

placing agencies in Cook County. The Agency's first year's budget for the care of children placed was more than \$43,000. The assured income toward this amount was only \$22,000.

So far, unusual interest has been shown when Christian people have been challenged with this serious condition. Some churches have placed the Agency in their budgets, and individuals have offered homes and money. Yet the need still exists.

Christian foster parents receive \$40 a month, plus medical, dental, school expenses and clothing. The Agency does not want to spoil the children but wants to offer them normal environment with attractive, well-fitting clothes and adequate care. They want them to have well-ventilated, attractive homes with parents who offer love and understanding—for it's the "love-tie" that counts most, not the "blood-tie." Working under the Midwest Regional office of the National Association of Evangelicals, EWA has been chartered to function in the states of Illinois, Iowa, Indiana and southern half of Wisconsin. Thus far, however, they have only been able to

work in the Greater Chicago area.

But who directs this Herculean task?

When God reveals a need, He also finds one to care for it. And He found good leadership in Miss Della Cain, director of social service, and the Rev. Milford Sholund, first executive director.

Long before the Agency was organized, God had been preparing Miss Cain for her tremendous job. A Northwestern University graduate in education, she had taught school for a few years but during the depression worked for three and a half years in public relief. She liked the work so well that she decided not to go back to teaching and served as case worker for the Salvation Army for ten years. Having done graduate work in social welfare service at the Chicago University, she became a child welfare worker at the State Department of Illinois.

She had been employed thus for four years when Sholund, then chairman of the Evangelical Welfare Agency and pastor of Winnetka Bible Church, approached her with the proposition of

(Continued on page 45)

Miss Cain visits a foster home and lovingly holds two of the four adopted children.



The Evangelical Welfare Agency is one of ten licensed county child-placing agencies.





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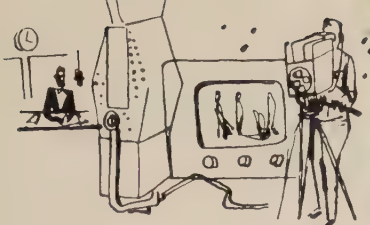
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TO AID IN YOUR SELECTION

Mail Affirms Value of TV

THE Federal Communications Commission recently gave temporary license renewals to twenty-six of the seventy-eight TV stations whose authorizations were scheduled to expire at that time. No formal reason was given for the temporary renewals, but FCC Chairman Wayne Coy (before resigning his chairmanship of the Commission) declared: "The bulk of those receiving limited authorizations failed to show any educational or religious programing whatever in their applications for renewal." He added: "It is incomprehensible that a station could serve the public interest without providing some religious or educational programing."

The FCC is to be commended for its action, for the owners and managers of television stations cannot operate in the public interest unless they give proper place and time to the telecasting of the glorious Gospel. If you are not satisfied with what is being presented educationally and religiously on the television station in your locality, register your disapproval and send a copy of your communication to the Federal Communications Commission, Washington, D.C.

■ Percy Crawford has also affirmed the vital value of television, stating that about eighty-five per cent of his telecast mail is received from non-Christians. This is the element we must reach with the Gospel, and every one of us has a responsibility to see to it that the television industry provides the privileges which are in accordance with our religious rights under the Constitution.



CRAWFORD

This presents a major problem for religious telecasters. Since it is the believers who "pay the bill," there must be an ever increasing willingness on their part to provide funds in order that more and more non-believers may be reached. It could be that our Lord may use this modern means of reaching the masses in answering the supplications of many saints for a real awakening in America. Already hopeful signs are encouraging God's people.

■ Here is some good news: One of the major chains has definitely gone on record that they will not approve of a prohibition or restriction relative to the sale of radio or television time to churches or religious bodies. This position is very commendable, especially in view of the fact that two of the major chains will not sell radio or television time for purposes of promotion of the Gospel.

■ The Oriental Missionary Society is praying and planning for a coast to coast

Missionary Hour. Already it is broadcasting over thirty stations and hopes to be using the facilities of about fifty stations before the end of June. The society plans to make factual contact with its mission fields by tape recordings so that when the people tune in on the *Missionary Hour* they will hear missionaries broadcasting actually from the foreign fields. This probably is the first broadcast of this type in America.

■ Africa's first Christian radio station, Station ELWA, will soon be winging the Gospel from Monrovia, Liberia, W. Africa, sponsored by the West African Broadcasting Association, Inc. Carl Tanis, deputization secretary of the Sudan Interior Mission, has advised that this investment will make possible the reaching of millions along the west coast of Africa. Thousands of radios are now in constant use in Africa.

■ The oldest Protestant denomination of the United States, the Reformed Church in America, has been broadcasting faithfully for a long time without solicitations for funds. *Temple Time* is supported by a set amount given by each family of the church, just as its other mission projects are sustained. After experimenting in television, they, too, are convinced that this method of reaching the masses is a worthwhile investment. *Wonderful Treasure* has been the theme of their original telecast presentations.

■ Bob Jones University radio studios which are well equipped, have been producing gospel television programs for some time. Dr. Billy Graham has filmed a number of his *Hour of Decision* telecasts in their studios in Greenville, South Carolina. This institution doubtless will be greatly used of the Lord in providing an increasing number of telecasts during the years ahead.

■ Reports received from various sources reveal that radio is reaching multitudes behind the Iron Curtain. Many gospel broadcasters are employing European stations, endeavoring to reach the masses with the message of salvation. Our government is spending a sizable sum on *The Voice of America*, so I believe that we are making no mistake in urging evangelicals everywhere to support radio ministries which are broadcasting the good news of the Gospel around the world.

END

Camera catches Percy Crawford and his group of young people rehearsing for Sunday night telecast over A.B.C. network



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Inside Red China

A LETTER to the free world, purportedly written by a young Christian medical officer forced into service by the Chinese Reds, pulls back the Iron Curtain for a view of existence in China now.

The letter appeared recently in *Newsdom*, news magazine published in Hong Kong.

The writer, Hu Ling-Sen, formerly lived in Nanking where his father, since dead, had a modest medical practice. Young Hu was associated with Youth for Christ workers in Nanking in 1947.

Hu admittedly went along with the Communist line at first. He writes:

"For a while in the beginning, Nanking was filled with excitement. Everywhere there were posters and slogans welcoming the 'Liberation Army,' and throughout the city young men and women did the Yangko and drum dances. In that atmosphere it seemed that we were indeed 'liberated.' I had the feeling that to live at that time was wonderful, and how splendid was this newcomer called the Communist Party. I felt emotional. One day I bought two buttons with Mao Tse-Tung's image on them. I pinned one on my chest and gave the other to my sister to wear on her lapel. . . .

"On the afternoon of June 1, 1949, two 'People's Security Officers' visited my father's clinic. They brought with them registration books which they required us to fill. . . . My father (who had no knowledge of these things) wrote down 'Christianity' as our family religion. This really sealed our fate.

"Before they left our clinic, they made my father contribute a large share of his stock of drugs. This was followed a few days later by business taxes which were five times larger than those of Kuomintang days. . . . Later, partly out of his own free will but mostly because he was forced to, my father walked three lis (about a mile) every day to attend indoctrination classes.

"Four months after this 'liberation,' when the wealthy people had all become poor and the poor had become desperate, we began to suffer severe hardships and want. . . . It was impossible for me to continue my studies and I also found it impossible for me to get a job. . . . My mother was constantly called upon to mend and launder for soldiers of the 'Liberation Army.'

"Then through the help of a 'People's Security Officer,' I was admitted into the so-called Military and Political University of the Second Field Army, where I was to receive revolutionary training.

"The day I put on their uniform we actually had no rice to eat at home and my mother had to go out and borrow from a more fortunate neighbor. It seemed it was all right for us to have no rice to eat, but regardless of the condition of our stomachs we were required to support the Communist regime and contribute to their cause. If we did not

do this, we would be charged with possession of dangerous reactionary thoughts.

"In this training school, I found myself attached to the 4th Platoon of the 1st Battalion, the 1st Regiment. My sister joined the Women's Students' Group. In both our cases we had to labor at menial tasks daily, chant liberation songs, dance the Yangko, and attend discussion meetings.

"I was given permission to go home for a short vacation. When I entered the door of my home, my mother came out in tears to tell me that many of our friends and relatives had been put to death by the Communists and that my father was serving a term in jail because he was discovered to have connections with the American imperialists. I learned that my father's entire stock of medicine had been confiscated and not a single letter had been received from my poor sister. What remained in my home was a black cat, together with a worn quilt, and a shabby cotton cover. For three or four days now my mother had existed on some watery porridge.

"Later, my mother and I paid a visit to my father in jail. He had nothing to say from behind the bars, but I noticed how thin he had grown and how red his eyes were from weeping.

"When the Communist Army marched into Korea, several of my schoolmates were secretly liquidated. Many others were compelled to enroll in the People's Revolutionary University, an institution where their own ideas would soon be stamped out, and where an attempt would be made to transform them into obedient but de-humanized Communist slaves.

"As for my family, it was shattered. My unhappy parents died soon afterwards. Where my sister is, I have no idea. I hope she is still alive somewhere.

"I am now thoroughly indoctrinated. I am now able to shout all sorts of slogans expected of me as I stand in front of the portraits of Marx, Lenin, Stalin and Mao Tse-Tung. I am even able to cheat others, and myself by persuading my listeners that I have accepted the principles for which the Communists stand as the truest in the world, and can at this moment report to the outside world the true conditions of this living hell in which we—many of us are Christians—find ourselves.

"Dear friends of the Free World outside, please don't forget the many thousands of miserable fellow creatures now being slowly ground to death behind the Iron Curtain. . . . Here in mainland China there are many surviving victims like me, who hope and pray that some day soon our Almighty God in his wrath will smite down the oppressors and destroy them from the surface of the earth. . . . Please don't fail us."

Yours faithfully,

Hu Ling-Sen



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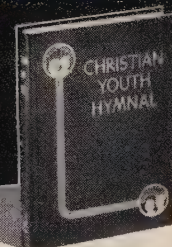
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► **WORLD**

Fanaticism Flares in Spain

Pastor Slugged, Church Set Afire

THE ROMAN CATHOLIC HIERARCHY of Spain has officially declared all-out war to halt the further spread of Protestantism in that land.

The warning was contained in a pastoral letter entitled "The Heresy of Protestantism," issued by Pedro Cardinal Segura y Saenz, archbishop of Seville and outspoken

From the street, it looks like an ordinary dwelling.

The hoodlums, according to well-documented reports, broke down the street door of the building, crossed the patio and invaded the chapel. Crying "Down with Protestantism," they poured gasoline on Bibles, hymnals and pews, then ignited them.

When Molina attempted to stop them, he and his son were sluggeed and knocked to the ground. Then the intruders fled. Choir members put out the fire before extensive damage was done.

"Protestant proselytism, having broken the dikes of tolerance, is not hesitating to advance on the open field toward religious freedom in our country," Cardinal Segura declared.

"They are doing their utmost to convert Spain into a land for their missionary work and are threatening Spain's religious unity. Through large-scale propaganda, they are compelling Catholics to protect themselves by demanding the law be strictly respected to benefit internal peace."

Apparently, the law to which the cardinal referred is the "Charter of the Spanish People" of July 17, 1945. It declares that the Roman Catholic religion is that of the Spanish state and that as such it enjoys official protection. Up to this time, Christian workers well know, Protestant gospel witness has been confined strictly to officially approved places of worship, which

may not even bear a sign indicating their purpose.

The religious minority of Protestants, numbering perhaps 20,000, may not openly evangelize, operate schools or publish literature. Other restrictions make it difficult for non-Catholics to be married legally.

While it is known that President Truman's recent disparaging remarks against Franco's regime and the lack of religious freedom in Spain have been resented by officialdom, many observers feel that the Roman Catholic Church is deeply concerned chiefly over the advances being made by evangelical witness in Spain.

A clue to this is seen in the blast leveled at the Spanish Christian Mission by Madrid's authoritative Roman Catholic daily, *Ya*, following the cardinal's statement. The daily denounced the mission, which has North American headquarters in Toronto, as "unbearable, illegal and anti-Spanish." Actually, the mission is operated entirely by Spanish nationals, including the widely known evangelical leader Dr. Samuel Vila.

Perhaps one of the most important explanations for the aroused antipathy of the Roman church against Protestants is the furore over the book *Why I Left Catholicism*, which has been widely distributed by the Spanish Christian Mission. The book contains the story of the conversion of Senor Don Luis Padrosa, an ex-Jesuit Spanish priest who came to know Christ through the mission's efforts.

Despite the threat of excommunication, Roman Catholics throughout Spain have been reading the book avidly. Many, including nuns and priests, have been converted and have left the Roman Church.

After hearing of the incident, Dr. Carl McIntire, president of the International



CARDINAL SEGURA
He warns Protestants

foe of anything approaching religious freedom in Spain.

Evangelical leaders fear that the arrogant outburst of the cardinal may presage an outbreak of persecution comparable to the violence in Colombia.

As if in anticipation of the cardinal's statement, a gang of youths tried to burn down a Protestant church in Seville and fled after beating the pastor.

Both Spanish officials and Roman Catholic circles indicated there was a connection between the attack on the Protestant clergyman and the cardinal's fulmination. They stated that the beating of the pastor was a part of a "propaganda effort," Religious News Service reported.

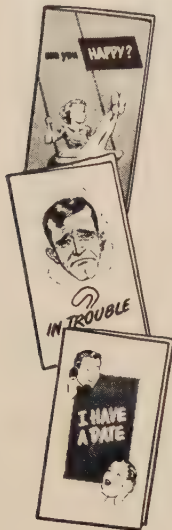
The British government has filed a formal protest against the attack on the Seville chapel, since British property is said to be involved.

A band of 15 or 20 well-dressed young men, some of whom were wearing Catholic Action buttons, burst into the Spanish Reformed chapel of San Basilio as Dr. Santos Molina, the pastor, was leading children of his congregation in choir practice. The chapel is located on the far side of a patio at the rear of a small building.



More than 13,000 persons witnessed the St. Paul Bible Institute's World Missions Night, presented for the seventh successive year in March in Minneapolis and Duluth. The theme this year: "This Marching World." Featured were a cast of 300 persons and three complete changes of scenery. Many young people dedicated their lives to service on the foreign field at the two services, and hearts were stirred by the missionary challenge.

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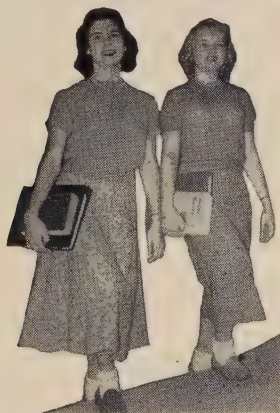
Friends and others will welcome them and in turn use them to help others. They meet common problems: "Why I Go to Church," "How to Pray," "One Church, Why many Denominations?" "Something for Nothing," "Are You Movie Minded?" "An Alarming X-Ray," etc. lead naturally to the Bible for further guidance.

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ASSEMBLIES OF GOD DELEGATES JAM SHRINE MOSQUE
They had the Sunday school enthusiasm clear down to their feet

Council of Christian Churches, received a letter from Pastor Molina verifying the attack. McIntire then sent a cable of protest to Generalissimo Franco and a wire to President Truman, urging the halting of aid to Franco until religious liberty for Protestants is assured in Spain.

22 Missionaries Give \$3,115

SACRIFICIAL GIVING on the part of American missionaries in Japan soon may result in the establishment of a Christian radio witness for the island empire.

When 35 missionaries met in Tokyo recently to pray for the radio work, Fred Jarvis stressed the fact that Christian workers should live frugally and sacrificially. A missionary arose and said he and his wife felt led to contribute their diamond engagement ring to the cause. Then, as a piece of paper was passed around, 22 missionaries pledged \$3,115 for the radio work. In addition to the cash was offered another engagement ring, a fur neckpiece, a fur coat and a set of silverware! The group expects to raise \$5,000 from missionaries in Japan before approaching U.S. Christians for aid.

Spiritual Milestone

AN EVENT IN THE SPIRITUAL LIFE of Canada occurred in March when the Canadian Sunday School Mission celebrated its twenty-fifth anniversary.

Since the mission, which has its headquarters in Winnipeg, was launched in 1927 with three workers on the field, the enterprise has grown steadily until some 353 persons give full or part time to the work. The income for the first year was less than \$6,000, almost ten times less than that of the last fiscal year.

The Mission works only in rural districts, stressing Bible memorization contests, summer Bible schools and Bible camps. It owns five well-equipped camps and rents others.

Some of the figures are impressive. In the twenty-five-year period, 190,366 children participated in Bible memory contests; 14,594 attended Bible camps; 6,132 summer Bible schools were held; 838 Sunday schools were organized; and 13,116 were

enrolled in Bible correspondence courses. Best of all, 33,947 professed faith in Christ.

Promises Liberty in Ecuador

ALTHOUGH POLITICAL UNREST in Ecuador has slowed evangelical effort in recent weeks, Dr. J. M. Velasco Ibarra, the most promising candidate for the presidency, has indicated that Protestants will have complete religious liberty if he is elected.

Ibarra made this statement to Evangelist Wally White, who represented CHRISTIAN LIFE in an exclusive interview recently in Quito, the capital city.

Despite predictions that Ibarra will be picked to serve as chief executive of Ecuador, political observers predict that he will be unseated in an inevitable revolution following the elections in June. What bearing this will have on the future progress of the Gospel in Ecuador is not known.

"Not only will Protestantism enjoy absolute liberty," Ibarra declared, "but I have certain sympathies because the history of the Protestant faith represents a reforming effort to make religion personally intimate." Ibarra, a nominal Roman Catholic, denied the widely circulated report that he joined the Masonic order during a five-year stay in Argentina. He has served as president of Ecuador on two previous occasions.

White, who lives at Orlando, Florida, has been conducting a prolonged evangelistic tour of Latin America, preaching to huge throngs in centers of Colombia and visiting mission stations sponsored by various evangelical groups. While in Ecuador, he also preached through an interpreter to the Jivaro head-hunting Indians of the Oriente jungle.

600 Hear Delinquency Cure

RELIGIOUS DEFICIENCIES in modern society are the underlying causes of a growing juvenile crime problem, Sheriff George H. Blaine of Tulsa, Oklahoma, told the fourth annual national Sunday school convention of the Pentecostal Assemblies of Canada held in Windsor, Ontario.

He said that secularism in modern education, parental "delinquency" of heads of families and a lack of Christ-centered, Bible-believing Sunday schools were re

sponsible for the fact that in the U.S. the average age of criminals now is 17 years as compared to 48 years six decades ago.

Only "truly Christian" homes and a Sunday school program that leads to the conversion of children can halt this development, he said.

Some 600 Sunday school workers, the majority from Ontario and the rest from other parts of Canada and near-by American cities, attended the convention.

Other speakers at the six-day meeting included the Rev. J. Raymond Ton of Redondo Beach, California; the Rev. C. B. Smith, retiring general superintendent of the Pentecostal Assemblies of Canada; and the Rev. David J. duPlessis of Glenbrook, Connecticut, secretary of the World Fellowship of Pentecostal Churches.

Nineteen departmental and workshop sessions held daily during the convention were organized by the Rev. James Montgomery, national director of the Sunday school department of the P.A.O.C.

► NATIONAL

Missouri Phenomenon

THE PLEASANT LITTLE CITY of Springfield, Missouri, jumped in population from something more than 66,000 to 76,000 during the last week in March.

Reason for this phenomenon: International Sunday School Convention of the Assemblies of God. Some idea of the proportionate size of the convention and the Sunday school vision of this vigorous evangelical group may be seen in these figures: There are something like seven million Southern Baptists—nearly 30 times the number of people who belong to the Assemblies of God. Yet the largest Sunday school convention in Southern Baptist history brought out about 7,000 delegates. And the Southern Baptists are regarded as being



A Sunday school class held in a C-47 transport plane high above Hunter Air Force Base near Savannah, Georgia, proved very popular with the children. The session was held in the plane because of renovations being made at the base chapel, where classes usually meet. Seeing the eager children crowd into the craft, the base chaplain exclaimed, "Maybe we ought to try flying Sunday school more often!"

MAY, 1952



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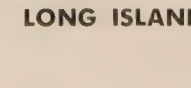
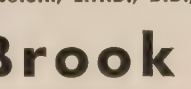
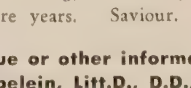
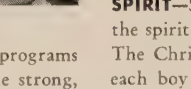
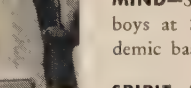
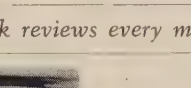
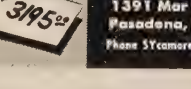
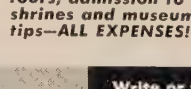
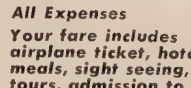
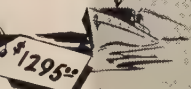
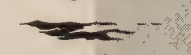
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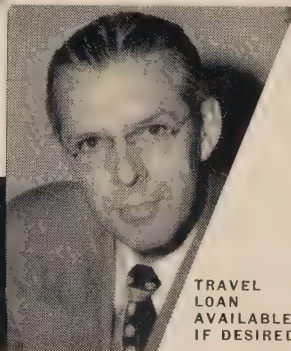
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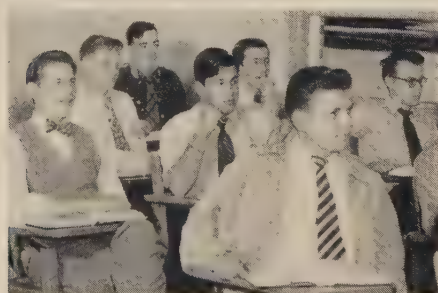
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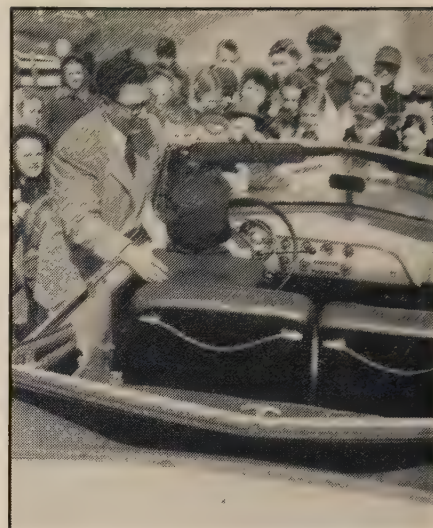
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When Evangelist Michael Guido and his wife, Audrey, launch a gospel campaign in a community, they've learned that gospel magic with a spiritual message attracts both children and adults. Here the couple are shown in Chicago, where the Guidos recently conducted successful meetings. Mrs. Guido, with a hood over her head to assure the crowd she was blindfolded, drove the automobile around several city blocks without difficulty. Just to be sure nothing would go amiss, she was accompanied by motorcycle policeman.

one of the most progressive groups in the country when it comes to Sunday school interest and methods.

Today, the Assemblies of God, who slightly over a decade ago had never held a national Sunday school convention, have leaped into first place in the world for proportionate Sunday school interest.

Many observers feel that the movement's Sunday school vision is in large part responsible for the fact that Assemblies of God are one of the fastest growing religious groups in the United States.

Actually, it was necessary for the crowd of nearly 10,000 delegates to gather in three different auditoriums, with simultaneous programs being presented in the Shrine Mosque and Southwest Missouri State College field-house. A children's meeting was held nightly in the senior high school auditorium. The delegates came from all 48 states and Canadian provinces, in addition to others from Alaska, Latin America and Europe.

The usually placid city of Springfield jammed visitors into its hotels, motels and private homes. Every restaurant in the town did a land-office business.

The lower auditorium of the Shrine Mosque was transformed into a city of 46 exhibits.

In addition to throngs of Assemblies of God people, there were representatives from at least 30 other denominational groups, who came to observe how the Assemblies of God did it.

Child Evangelism Conference

A WEEK OF WORKSHOP INSTRUCTION in techniques in dealing with children and other practical subjects will make up the conference program of the International Child Evangelism Fellowship, to be held May 5 to 9 in Minneapolis.

Under the direction of Franklin F. Ellis, national director of the Fellowship, the conference will present a number of specialists. Included are J. C. Brumfield, director of the National Radio Kids' Bible Clubs; Riedar M. Kalland of California; W. H. Werner of Topeka, Kansas; I. B. Shafer of Chicago; Russell T. Hitt, public relations consultant; and regional associate directors of Child Evangelism.

Star Athlete Serves Christ

IF YOU HAD A CURE FOR cancer, you'd want to tell people about it, wouldn't you?

"That," says All-American Linebacker Donn Moomaw, student at the University of California in Los Angeles, "is just the way I feel about Christianity. I'm going to give people who will listen a chance for a better life. I'm willing to devote a lot of time to it."

That's the way Moomaw, noted UCLA football star, feels about it. And he's backing up his statement by spending all the spare time on his heavy school schedule telling others about Christ.

Until last fall, Donn was a typical college student. During his first two years at the university he hadn't been near a church. Then he was invited to attend a meeting of Campus Crusade for Christ and he met Bill Bright, who is active in the interdenominational student Christian organization.

After a spiritual experience in the University of Southern California game, Donn went to church with Bill Bright. That afternoon in Bright's living room, "I knelt down and accepted the Lord Jesus Christ as my Savior," Moomaw declares.

Since then, Moomaw has become an active witness for Christ. He is often aided by his fiancée, Marilyn Amends, a co-ed at UCLA from San Marino, California. He heads the UCLA chapter of the Campus Crusade.

EVANGELISM

Youth for Christ Evangelists

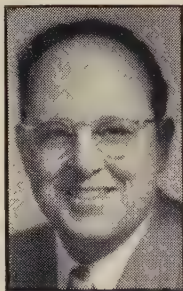
THE REV. CEDRIC SEARS, former director of Chicagoland Youth for Christ, and the Rev. Carl J. Bihl, former Toledo Youth for Christ director, have been named to the



MISS AMENDS, DONN MOOMAW
The Gospel presents a greater challenge

staff of YFC International as full-time evangelists.

This brings to 15 the number of men



SEARS



RIHL

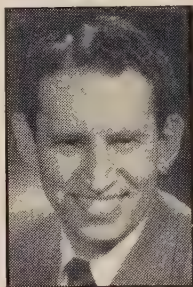
working full-time out of the YFC International office in Chicago. Thirteen are international evangelists and the other two are Dr. Robert A. Cook, president, and Executive Director Ted W. Engstrom.

Bihl served both YFC and the Christian Business Men's Committee in Toledo. For several years he was "Uncle Bill" on the Children's Bible Hour, which originates in Grand Rapids.

Sears took over the Chicagoland rally following Dr. Torrey M. Johnson and Dr. Cook.

Crowell Reports Blessing

EVANGELIST ELTON W. CROWELL of Lansing, Michigan, conducted successful evangelistic meetings recently in California, Washington and Michigan.



ELTON W. CROWELL

In Mt. Vernon, Washington, a church official declared: "This is the greatest campaign we've had in this town in 20 years." Crowell indicated that a spirit of revival prevails in the Pacific Northwest. A number of his converts previously had

been touched in the recent Rosell meetings in near-by Bellingham and other meetings of the Krueger-Dence team.

After a campaign in The Dalles, Oregon, Crowell returned to Illinois and Michigan for several county-wide campaigns.

Eddie Martin Scores Again

IN A THREE-WEEK CAMPAIGN in Griffin, Georgia, Evangelist Eddie Martin addressed an aggregate attendance of 35,000. More than 900 persons responded to the invitation. Among the converts was the county sheriff, who had just been sentenced to the Atlanta Penitentiary for illegal sale of whisky.

An estimated 80 per cent of the new converts joined local churches before the meetings closed. Martin's follow-up team remained in the city for three weeks after the campaign to encourage all converts to join churches and to inaugurate a Bible class in the local high school. While the series was in progress, the Gospel was preached in every school in the county. The local Kiwanis Club conferred an honorary membership on Martin. Martin conducts evangelistic campaigns chiefly in cities of moderate size.

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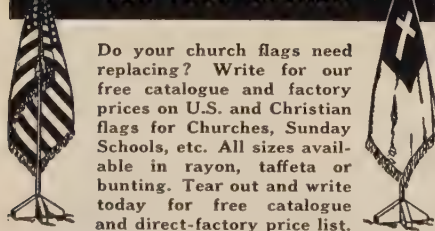
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FILMS

1951 Films Get Citations

CITATIONS TO THE BEST Christian film productions of 1951 will be made at a banquet to be held May 23 in Philadelphia on the fifth anniversary of Christian Youth Cinema, Inc., according to Harry G. Bristow, Jr., "cineminister."

Films to receive awards and their various classifications are: C. O. Baptista's *Pilgrim's Progress*, animated film; Cathedral's *Holy Night*, Bible drama; Unusual Films' *Vesper Melodies*, musical; Gospel Films' *Regions Beyond*, missionary; Light of the World's *Great Discovery*, soul-winning; Evangel's *Basket of Blessing*, children; Family Films' *Rim of the Wheel*, most timely; Scripture Press' *Doorways to Decision*, Sunday school; Concordia's *All That I Have*, stewardship; and American Bible Society's *The Whole Armor*, documentary.

DENOMINATIONS

World Pentecostal Gathering

THE THIRD WORLD CONFERENCE of Pentecostal Churches is to be held in London, England, June 27 to July 6 in Westminster Central Hall.



REV. DUPLESSIS

More than a thousand delegates and speakers are expected from all parts of the "free" world, among whom will be outstanding figures from each continent touched by the Pentecostal movement. A large contingent is coming from Scandinavia. Four large BOAC and KLM planes and reservations for 600 passengers on two ocean liners have been made for delegates from the United States and Canada.

The first Pentecostal world conference was held at Zurich, Switzerland, in 1947, and the second in Paris in 1949.

Rev. David J. duPlessis, Glenbrook, Connecticut, formerly of South Africa, secretary of the World Fellowship of Pentecostal

Churches, is in charge of the conference planning and agenda.

PEOPLE

Lundquist to Head EWA

DR. HAROLD L. LUNDQUIST, nationally known Christian leader, recently resigned from the pastorate of the First Evangelical Free Church, Chicago. He has accepted the post of executive director of the Evangelical Welfare Agency, a channel for placing children for adoption and foster care in Christian homes.



DR. LUNDQUIST

Dr. Lundquist has a wide following as the conductor of popular radio programs on Radio Station WMBI. For many years he prepared the Sunday school lesson commentary which appeared in newspapers across the land. He is a former dean of the Moody Bible Institute, previously edited the book review section of *CHRISTIAN LIFE*, is an author and magazine editor.

RADIO & TV

Christian TV for Children

WHAT IS DESCRIBED as the first Christian television show for children is attracting children and adults in the New York metropolitan area. "Uncle Win's Story Time," heard at 6:00 p.m. Saturday over Station WATV, features Winfield Ruelke, executive director of Child Evangelism Fellowship of New York, sponsor.

Main event on the program each week is a Bible story told by "Uncle Win" while it is illustrated by "Captain Bill," otherwise known as William Lent, chalk artist.

Other attractions of the variety show are numbers by children's choirs, vocal and instrumental numbers by children and young people, quiz games, interviews with boys and girls and live animal presentations.

END



"UNCLE WIN" RUELKE AND "CAPTAIN BILL" LENT
Children in the New York area now can view a Christian program

FAITH CONQUERED FIRE

(Continued from page 21)

but they took the slip of paper, chewed it solemnly and took a sip of water.

Looks of relief replaced scared expressions. They really thought their captured souls were being returned to their bodies. The girls also felt relieved. Had Mary not acted quickly, they would have had to get out, their work a failure.

The phoongyis, Buddhist priests who, in their saffron robes, tended the little temple amid the trees, smiled contemptuously at the efforts of these "green," white girls; when they saw them heal bodies and change lives, their contempt changed to fury.

On a specially hot Sunday quite a crowd gathered in the little hall. But the Prince of Darkness was to make an attempt to drag back into his gloomy world these simple souls emerging into Light.

A sound of drums and chanting was heard and, through the tiny window, the girls saw a procession of priests coming. Soon they had surrounded the building. The girls saw they held straw and twigs in their hands. Surely they could not be so fiendish as to burn the church and those in it! The converts gathered around their teachers, trembling, afraid to escape, yet terrified to stay. The girls knew the flimsy shack would burn like a firecracker. What would happen?

Suddenly, a tall priest callously announced they were about to burn down the hall; everyone must leave.

Mary's mind was in a turmoil. Should she lead her converts out, thus saving their lives but admitting defeat? "Lord, help me," she prayed. It was as though an audible voice came to her ears with the words, "When thou passest through the fire, it shall not kindle upon thee."

The right procedure was to stay. She drew herself up, and in as bold a voice as she could assume, told the man God had sent them, and they would not leave under any circumstances.

A fragrant sound told the ominous story that a fire had been lit. A gust of wind swept the smoke in through the doorway, swirling around the trembling group, huddled together in the hall.

Louder grew the noise of the drums and the triumphant shouts of the phoongyis. The crackling of flames became fiercer and the heat more intense. Mary put her arm about Grace. "Be brave," she whispered, "God will not fail us."

Mary opened her Burmese Bible and it fell apart at the twenty-third Psalm. The only sound in that church was the sobs of the natives, and her steady voice. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. . . ."

But there was no escape. "Lord, give me courage," she panted. Suddenly, a terrific flash of lightning made the flames

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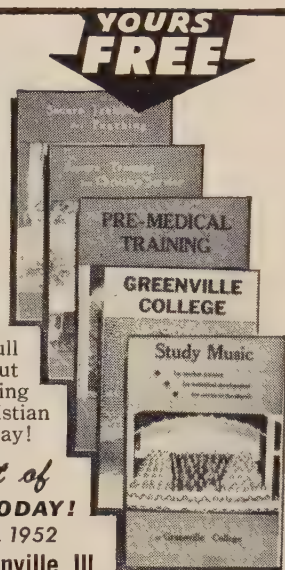
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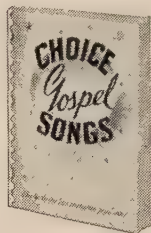


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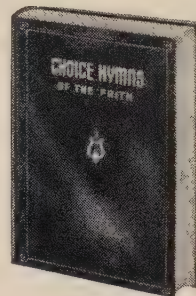
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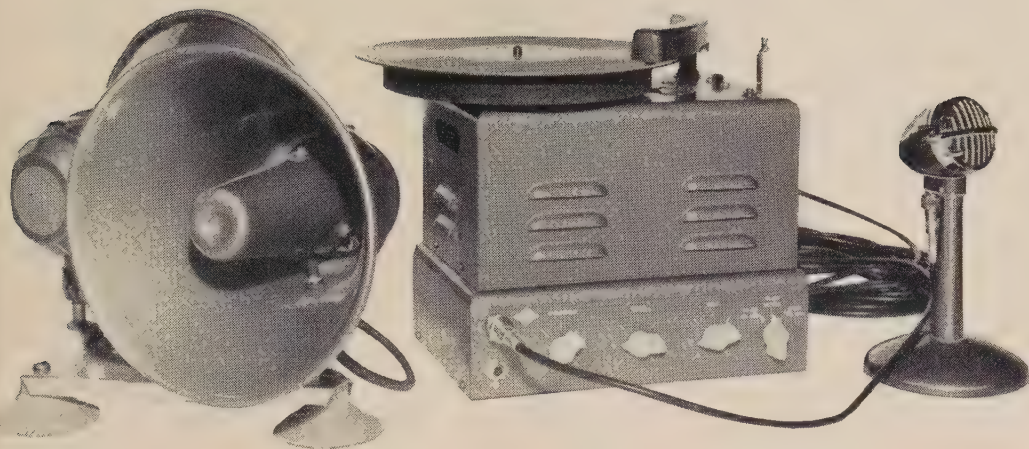
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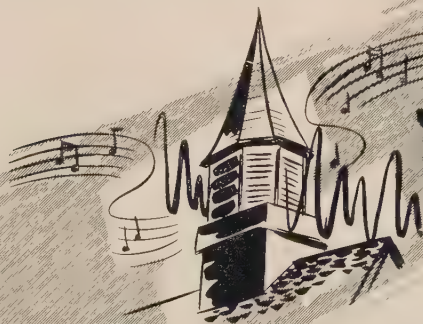
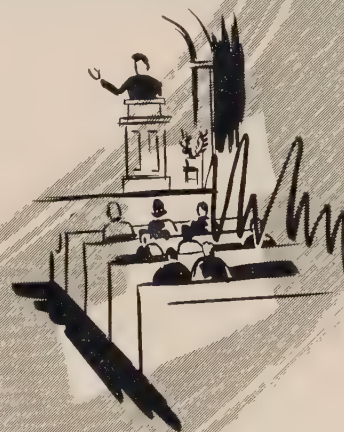
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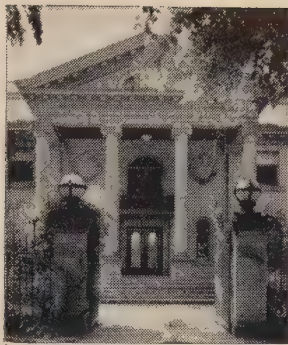
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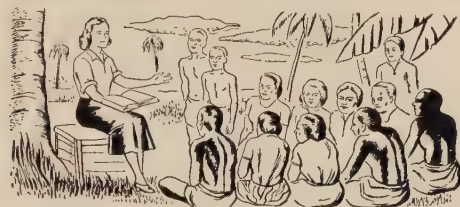
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pale, and a volley of thunder reverberated through the air. A storm! Lord, I thank Thee! Her mind was a tumult of thoughts. And it is the dry season! Lord, Thou hast heard the prayers of Thy servants.

Now the rain was falling in tropical volume. The chanting had changed to shrill screams. The drums had stopped and the enemy was on the run. The flames were quenched. The hall was saved. God's children were preserved.

They were all still trembling when they knelt amid the storm, and their prayers of gratitude rose to a God who is able to work miracles. END

FREEDOM FROM FEAR

(Continued from page 27)

cure for cumbering care." Carnal living must give way to the Holy Spirit, Who will give to men a holy boldness.

Down through the ages, missionaries, ministers and Christians in all walks of life have labored in hard places, walking in confidence of His preservation. Faith takes its rightful place and positive service for God results when man is saved from fear.

Ira D. Sankey, during the Civil War, was strolling outside his quarters one dark night. He began to sing softly:

"Jesus lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the Haven guide,
O receive my soul at last."

Just at that moment, an enemy soldier was leveling his gun to shoot Sankey. But he held fire, checked by the words:

"Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head,
With the shadow of Thy wing."

He lowered his gun, deciding not to shoot.

Later, these two men met. The Confederate soldier asked Sankey if he had been at that place singing that hymn.

"Yes, I recall the evening and singing that song," Sankey replied.

"I could not shoot you when I heard the words, 'Other refuge have I none, hangs my helpless soul on Thee.'"

Sankey had been preserved by the Lord as he sang a song which touched the soldier's heart. Thus may we have a refuge in God, a stronghold in the citadel of faith, a shelter in the storm of life.

Calmness will come as we obey what He says, "Be still, and know that I am God" (Psalm 46: 10). END

PROVIDE CHRISTIAN HOMES

(Continued from page 29)

directing the work. Miss Cain was not interested. "After all," she reasoned, "I want my security. I have a good job in Civil Service. Why should I jeopardize my future?" But the committee kept urging and God kept calling.

One day as she was reading her Bible, she came to this verse in Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" The words plagued her. They tortured her. Finally, she responded, "Yes, Lord, I'll fill the place You have for me."

As the work flourished, Sholund was asked to become the first executive director. He had been intensely interested in this phase of Christian service. He and Mrs. Sholund, who had been a Salvation Army social service worker, wanted to adopt children. They were turned down repeatedly because they did not belong to a specified religious group.

Finally, after a six-year struggle, three lovely children were adopted and for several years have made a happy home for themselves and the Sholunds.

So pathetic and desperate is the dearth of Christian social welfare workers that Wheaton College annually sponsors Christian Social Welfare Conferences. Already these conferences have provided opportunities for Christian social workers in other states to obtain workers.

Recently a new case worker, Miss Leonora Reid of Toronto, has been added to the staff to assist Miss Cain.

As evangelical Christians, our greatest problem is our own inadequacy. Two hundred children need placement, and enough Christian homes are available to receive them if the staff and funds were available to meet the need.

Christian welfare organizations and workers, Christian foster homes and desperate, homeless children are not merely the needs of Chicago alone. This tragic condition exists everywhere.

What are evangelicals doing about it? Can they smugly fold their arms while thousands of homeless children are placed in homes with no Christian training or continue to play in gutters and just "grow" from problem children to juvenile delinquents?

"Anyone can love a sweet, pure, pink bundle of a baby," Miss Cain contends, "but do Christian parents have hearts and pocketbooks big enough to love and finance the numerous children who seem ugly and unlovely? Do they have faith and patience to rear them for Christ?"

The Evangelical Welfare Agency is out to challenge evangelical Christianity to this fruitful, but sadly neglected, task. Only by faithful and prayerful effort on the part of believers will even the surface be scratched in this needy field.

END



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SEND THEM TO CAMP

(Continued from page 17)

tist Seminary, Denver, Colorado, and another, a graduate of Wheaton, is in the armed services.

Brookwood is a member of the American Camping Association, of the Archery and of other such associations that prescribe rules for the conduct of member camps. Here, too, counselors are chosen from Christian schools. In most instances, they are engaged as specialists in particular camp activities. They are all trained in first aid and Red Cross safety precautions. A trained nurse is always on hand, and doctors are available.

Then there are camps that are part of the year-round program of private Christian schools, using school equipment and location in some instances for the summer work. Among such camps are Camp Buddy, a unit of the John Brown Schools of Siloam Springs, Arkansas; and Camp Ben Lippen, conducted by Dr. Robert C. McQuilkin of Columbia Bible College, Columbia, South Carolina. The Albany Bible College conducts Camp Pinnacle, located at Voorheesville, New York.

Camp Cathedral Pines for girls and Camp Pineridge for boys, in the foothills of the White Mountains, are sponsored by the New England Fellowship of Evangelicals, Boston, Massachusetts. The camps are distinctly separate, though contiguous, and have approximately the same programs. Miss Patricia J. Bruce is director of Cathedral Pines, and Dr. Bert Hall of Houghton College is director of Pineridge. Helen Evans, missionary in French Indo China, Florence H. Breton, an active minister's wife, and Miss Bruce herself are graduates of Cathedral Pines. Campcraft, handcraft, outdoor sports, hiking, archery, track, swimming, soft ball, baseball, basketball, exploring the woods, climbing mountains, canoe trips—all these keep campers busy with things they like to do. Miss Bruce says the last days are difficult for parents who don't wish their children to bring home salamanders and other camp pets! First aid and medical facilities, at hand in a well-equipped infirmary under a registered nurse, are available. Individual evangelism, devotions and hymn sings have an important place in camp life.

Camp Dudley, located on Lake Champlain in upper New York state, has been in existence for more than fifty years. It is owned by the executive committee of the New York state YMCA. Boys attend year after year as youngsters and progress through positions of junior leadership until, as college men, they serve as counselors. Dozens of boys have become ministers, missionaries, secretaries or chaplains.

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camps for boys and girls. William Moore of Moody Bible Institute is director of the Boys' Camp. Many saved at the camp have gone out as missionaries and ministers around the world. They also constitute a goodly proportion of the counselors now serving there.

The camp gives assurances of individual care of boys by born-again, separated and consecrated leaders. And, Moore reports, in its twenty-three years there have been no broken bones! Their program: 6:30 a.m.—setting-up exercises, devotional period, breakfast, clean-up, Bible hour, recreation, lunch, rest period, more recreation, afternoon swim, supper, free time, evening service, bed. Cedar Lake Girls' Camp is under the direction of Miss Lillian Mangels.

Aware of the problem teen-agers face in making decisions for life, several organizations have sprung up to devote full time to these youthful impressionables. Among the foremost is Young Life, whose thriving program includes Star Ranch, a teen-ager camp in the Pike's Peak region.

Here both Christians and non-Christians are brought together by summer-time activity and spiritual training, geared to the interests of these active youth. Results speak well for their efforts. As one lad puts it:

"I didn't go to Star Ranch with the thought of becoming a Christian. I went reluctantly, but because I had met a Young Life worker whose life was different, I knew that the camp couldn't help being an interesting and novel experience.

"I didn't hear any fancy preaching at Star Ranch. I listened to straight-from-the-shoulder messages about a Person from fellows whose lives squared with what they said.

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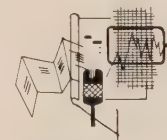
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COMING CONVENTIONS

(Continued from page 12)

cil of Christian Churches, July 24-30, Edinburgh, Scotland. Regional Conference for the Near East, August 7-11, Beirut, Syria. Tour of Palestine sponsored by ICCO in connection with the regional conference. Write: Dr. Carl McIntire, Box 218, Collingswood, N. J.

International Union of Gospel Missions: 39th Annual Convention, May 17-21. Convention headquarters—First Methodist Church. Convention hotel—Hildebrecht. Write: Rev. Otho Talbott, Rescue Mission of Trenton, 98 Carroll Street, Trenton 4, N. J.

Minnesota Baptist Conference: Annual Conference, Sept. 5-7. Convention headquarters:—Bethel Baptist Church, Duluth, Minn. Write: J. G. Johnson, 1480 N. Snelling, St. Paul 4, Minn.

National Child Evangelism Fellowship: National and International Conference, May 5-9. Headquarters: First Baptist Church, Minneapolis, Minn. For reservations write: Mr. Frank C. Bass, 601 Pence Bldg., 8th at Hennepin, Minneapolis 3, Minn. For information write: 82 W. Washington, Chicago 2, Ill.

National Sunday School Association: 7th Annual Convention, Oct. 1-3, Portland, Ore. Headquarters: Civic Auditorium. Write: Russell T. Hitt, NSSA Gen'l. Sec'y., 542 S. Dearborn, Chicago 5, Ill.

North American Baptist General Conference: 30th General Conference, Aug. 20-26, Philadelphia, Pa. Headquarters: Grace Baptist Church. Write: Dr. Frank H. Woyke, Executive Sec., 7308 Madison St., Forest Park, Ill.

The Oriental Missionary Society: 9th Annual Convention, June 25-29. For reservations write: Dr. Arthur W. McKee, Winona Lake Christian Assembly, Inc., Winona Lake, Ind. For program information write: The Oriental Missionary Society, 900 N. Hobart, Los Angeles 29, Calif.

International Pentecostal Churches: Third World Conference, June 27-July 6, Westminster Central Hall, London, Eng. Write: Rev. David J. duPlessis, Box 342, Glenbrook, Conn., or Rev. E. J. Phillips, 20 Clarence Avenue, Clapham Park, London S.W.4, Eng.

Southern Baptist Convention: May 14-18, Miami, Fla. Write: Porter Routh, Exec. Sec., 127 Ninth Avenue North, Nashville 3, Tenn.

Scripture Press: Sunday School Conventions—cooperating with Seattle S.S. Assn., Seattle, Wash.—April 30-May 2; Springfield, Ill.—May 6; Vacation Bible School Workshops, 434 S. Wabash, Chicago, Ill.—May 5, 12, 22; Peoria, Ill.—May 18-20; Winona Lake Bible Conference (Sunday School Week) Winona Lake, Ind.—July 21-25; Gull Lake Bible Conference, Kalamazoo, Mich.—Aug. 5-8; Rumney Summer Bible Conference, Rumney, N.H.—Aug. 11-15; Mt. Hermon Christian Conference Center, Mt. Hermon, Calif.—Aug. 11-17; Children's Bible Mission, Workers' Council, Johnson City, Tenn.—Aug. 19-23. Write: Convention Dept., 434 S. Wabash, Chicago 5, Ill.

Wesleyan Methodist Church of America: Meeting of general officials of the Wesleyan Methodist Church of America, Syracuse, N. Y.—June 16; Annual meeting of the Board of Administration of the Wesleyan Methodist Church, First Wesleyan Church, Syracuse, N. Y.—June 17-19. Write: Mr. Roy Nicholson, 330 East Onondaga, Syracuse 2, N. Y.

Youth for Christ, International: Regional Conferences—Eastern Ocean City, N. J.—June 14-29; Pacific Southwest, Mt. Hermon, Calif.—June 22-30; North Central, Mound, Minn.—July 13-27; New England, Rumney, N. H.—July 19-25; New York, Highland Lake, N. Y.—July 26-Aug. 1; Eastern Canada, Canadian Keswick, Muskoka, Ontario—Aug. 23-Sept. 1; South Central, Beckwith W. Va.—Aug. 24-31; Central, Kansas City, Mo.—Aug. 25-Sept. 1; World Congress—Belfast, Ireland, Aug. 10-17; International Convention—Winona Lake, Ind. June 29-July 13. Write: YFC, 220 W. Monroe, Chicago, Ill.

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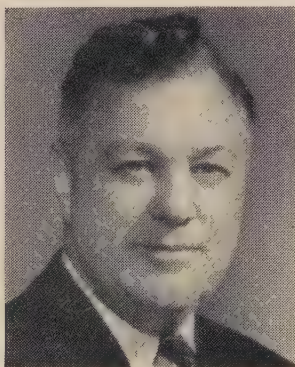
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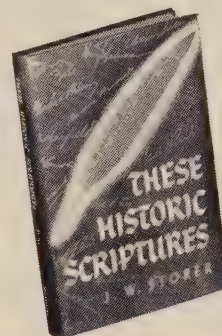
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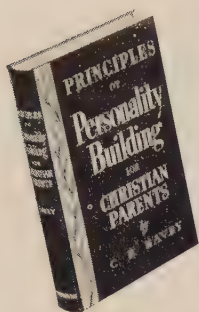
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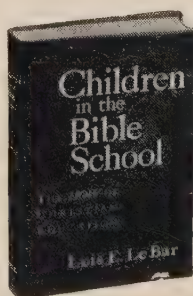
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THE HOME CHRISTIAN. By Carl Kardatzke. Warner Press. 111 pages.

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CHRISTIAN FAITH AND MY JOB. By Alexander Miller. Association Press. 60 pages. This book relates "the Christian understanding of life in the world to the problem of personal conduct in an industrialized, highly competitive, and often immoral society."

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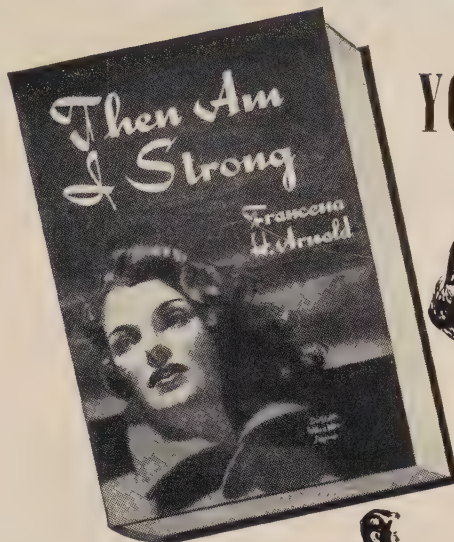
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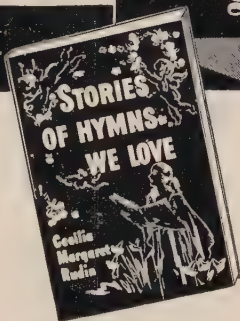
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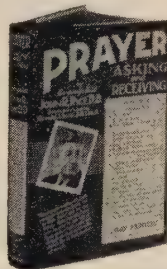
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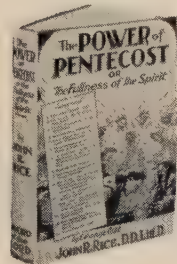
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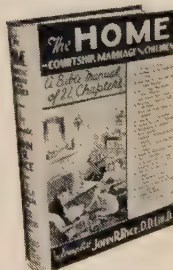


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TODAY IN JAPAN

(Continued from page 26)

Many others, however, expressed great enthusiasm for mass evangelism. The Southern Baptists, for example, claim that their membership has doubled in one year. According to one of their experienced workers, this has been due largely to mass evangelism, especially by the eight Southern Baptists leaders who visited Japan. More than 10,000 decisions were recorded during these efforts. "Mass evangelism must be done. There is no other way to reach the millions. Follow-up is difficult but mass evangelism has lasting effects," continued our Southern Baptist friend.

Another missionary favorable to large-scale evangelism cited the fact that many churches in Japan were born out of an evangelistic campaign or even a single meeting.

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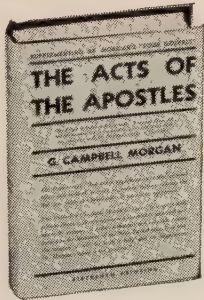
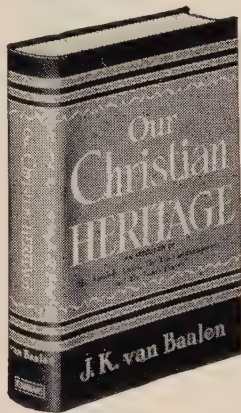
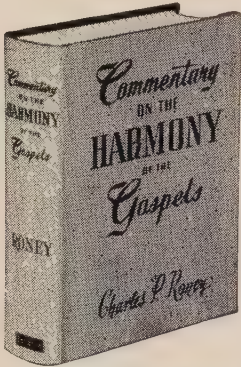
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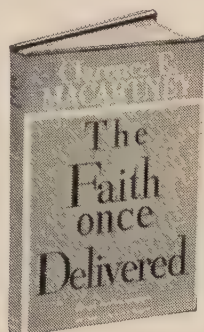
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One national pastor wrote that he had taken in eighteen new members as the result of two YFC meetings in the large city hall. "All of these," he said, "attend early morning prayer meetings at 5:30 a.m." During the visit of another missionary, thirteen more members were added. Still another national pastor reported that as a result of three nights' meetings conducted by the Pocket Testament League, a self-supporting church was organized in Sendai.

Perhaps the most striking example of the lasting effects of mass evangelism in Japan was reported by the Rev. David T. Tsutada, Pastor of Tokyo's Immanuel Church, a flourishing indigenous church with about 500 members. He estimates that his three-and-one-half-year-old church has received about one-third of its members as a result of mass evangelistic meetings, primarily from Pocket Testament League rallies. It is reported that Pastor Tsutada and his two branch churches in Tokyo baptized more than 200 in one day, all as the result of one meeting attended by more than 20,000 people.

The report of George Bostrom of the Navigators throws much light on the question of the effectiveness of mass evangelism. The Navigators' files reveal that in a period of about six months they enrolled 3,224 in their Bible study and Scripture memory courses. In a questionnaire sent to these converts, seventy-four per cent reported that they were witnessing for Christ. Sixty-seven per cent had already led others to Christ. Almost all sent in names and addresses of unsaved friends to receive Bible study material. Bostrom claims that these converts come mostly through the mass evangelistic efforts of Youth for Christ and Pocket Testament League.

Youth for Christ follow-up classes in Tokyo and Osaka report a continual stream of converts who take the three-month course. Dave Morken said that the best converts they have today received assurance of salvation as they knelt on the street or in the public hall rather than in the follow-up meeting.

All bemoan the fact that there is a great disparity between the number making decisions for Christ and the actual number joining the churches. This would seem to confirm David Tsutada's view that the greatest need is for spiritual and efficient Japanese workers. It is felt that evangelism is outstripping the training of national leadership and that there has been too little cooperation in Bible training efforts. In the Tokyo area, there are at least nine Bible training schools, most of which are struggling for existence and none of which has more than thirty students.

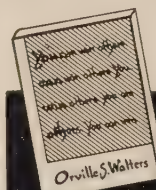
On the brighter side, I have noted many encouraging developments in Japan during this past year. The Southern Baptists report that their work is

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spreading all over the islands, is enjoying healthy growth, that self-support is exceeding their expectations, and that they have eighty-four missionaries now on the field.

The Immanuel General Mission, an indigenous and evangelical movement, reports that it has thirty churches, all self-supporting started since the war. They have twenty-eight students in their Bible school and plan to establish a church in each prefectural capital within the next few years.

The Free Methodists report the completion of their \$50,000 seminary in Osaka.

The Gideons, under the energetic leadership of Dick Holzworth, are organizing camps throughout Japan. They have an ambitious program of distributing \$250,000 worth of Bibles among the students.

The formation of the Japan Sunday School Union last November is hailed by all as a forward step. The Rev. E. W. Fisch, of many years' experience in the same work in China, was elected General Secretary, together with a committee made up of representatives from a large number of the evangelical missions operating in Japan. The Union

A man may get the Bible by heart, without ever getting anything in his heart.

proposes to produce Sunday school lesson materials, books on teacher training and visual aids, to set up teacher training courses and conduct Sunday school conventions, all urgently needed.

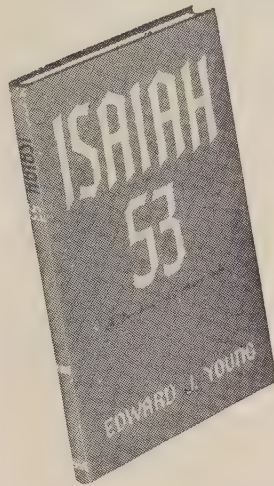
The Far East Gospel Crusade, with fifty-five missionaries on the field, is concentrating on "the building of the Church." Twenty-one new workers constitute the third group in their training program at the Yokohama center.

The Word of Life Press, affiliated with The Evangelical Alliance Mission and cooperating with a number of other missions, reports through its chairman, Kenneth McVety, that it has produced 3,250,000 tracts, 80,000 books with eighteen titles and 110,000 booklets, mostly within the last year. These have been circulated by almost all evangelical groups in Japan. McVety reported that they are occupying a spacious new literature center and have just been equipped with a complete printing outfit.

More than nine mission Gospels and Testaments have already been distributed in Japan, according to the Pocket Testament League. Their goal of ten million will soon be completed. They are now in the process of printing Gospels for Korea and Formosa here in Japan. Great crowds continue to attend their mass meetings.

The High School Evangelism Fellowship, Inc., now with four missionaries in Japan, reports very encouraging re-

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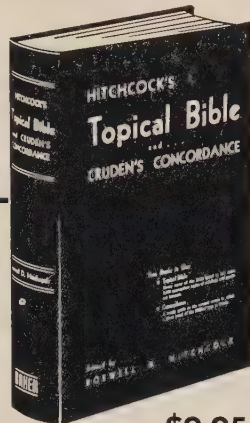
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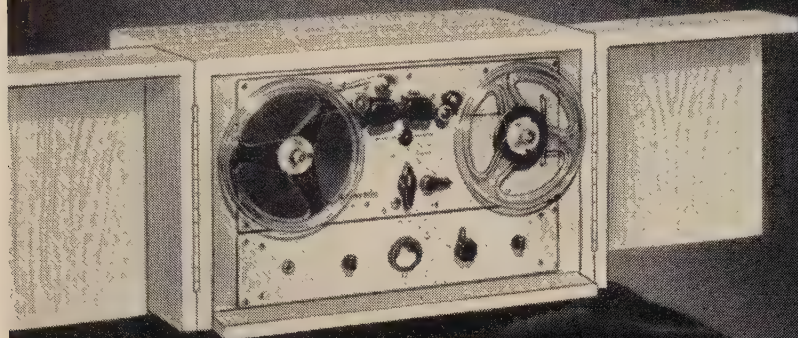
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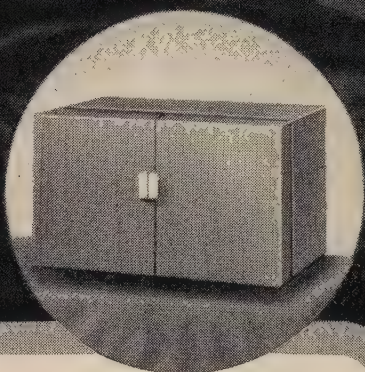
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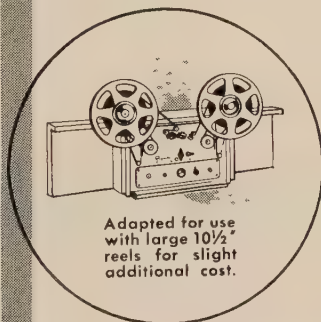
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The goal announced by The Evangelical Alliance Mission of having 200 missionaries in Japan by the end of 1952 is well on its way toward fulfillment. At present, there are 145 workers on the field, with scores of candidates appointed in the homeland. TEAM has the largest number of missionaries in Japan.

Roland Rice of the Oriental Missionary Society reports that within the last year their teams have distributed 400,000 Gospels of John to as many homes, and 16,000 have sought the Lord in public meetings and in personal work in the homes. Twenty-five groups of believers have been established and meet regularly. The O.M.S. goal for this year is the establishment of fifty new churches.

Heartening news of blessing comes from the Conservative Baptist field in Yamagata prefecture. Following a day of prayer and a week of Bible school for

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all the native leaders of the CBFMS churches, a spiritual awakening with much confession of sin and revival blessing broke out. This led to special evangelistic efforts in the villages of Yamagata valley, with hundreds turning to the Lord and many backsliders restored.

Missionaries agree that our effort has not been commensurate with the challenge. In spite of the great opportunities and achievements, one missionary pointed out that we are still fighting a losing battle. With a million and a half heathen babies born every year, Japan becomes thirty times more heathen annually, since only about 50,000 Japanese are joining the churches each year.

Joe Gooden best summarized the feeling of all. He said: "Japan is the most strategic nation in the Orient. Our opportunity is unparalleled in history. If the Church at home does not rise to the challenge, it will meet us in the judgment day, and our hands will be stained with Japanese blood."

In spite of the rise of nationalism, the revival of Shintoism, the slackened response of the people and increased difficulties in the work, Japan still appears to many seasoned missionaries to offer the greatest missionary opportunity in the world. General MacArthur was right. "The opportunity to win a nation comes but once in the history of the world."

END

Church & Sunday School Management

LAVONE BERTHEL HOLT, *editor*



**Project
Six**

To encourage
evangelism in the
Sunday school.

IN YOUR CHURCH

Plan a Young People's Conference

Plan a Young People's Conference

by Robert Boyd Munger

THE most successful single instrument used by the Holy Spirit today in winning young people to Jesus Christ and His will is the summer camp or conference. In terms of permanent results, its record across the land is remarkable. In our own experience, we have found the Christian conference so productive of new life in Christ and so transforming in the experience of mature Christians that we have sought to make the conference an integral part of the whole church.

The camp experience begins with our youngsters of Junior, Junior High and High school age. During the summer, we endeavor to get as many of these as possible to attend at least one conference week. We do not operate our own conferences for these age groups, having found the contact with other Christian young people and the type of program beyond our ability as a local church to provide. On the West Coast we are fortunate in having many good conference centers that conduct special camps for Junior, Junior High and High school youth.

In our own situation, because of our proximity to a large university campus (which, for some strange reason, sets peculiar times of registration), we conduct college-age conferences during one week in September and for four days between semesters in February. The *post-college* age group of young people (Ambassadors) also has two week-end conferences—one in the fall and another in the spring. It is astonishing how much can be done for God during a week-end conference!

The *young married couples* have their week-end conference at the first of the year, and in the winter we have a retreat for the men of the church. Over Memorial Day we come together for a *family conference*—all ages and all interests, with a nursery for the babies and a Vacation School for the children. When Memorial Day falls on a week end, this Conference is particularly well-attended, reaching 350 at one time.

In planning a conference for your young people, these suggestions may be helpful.

Purpose

Our conferences are not designed so much for leadership training of selected delegates as for the evangelization, inspiration and consecration of as large a group as possible. There is a place for the leadership conference. We endeavor to send our leaders to these as well. But the transforming work of the Spirit in the life of a group is accomplished when the group is large enough to carry back to the community a real impact for Christ. The supreme purpose of the conference is that those attending might see the Lord transfigured before them.

Preparation

Preparation begins with prayer. This is a spiritual work, and from start to finish it must be saturated with real intercession. There is a direct correlation between the prayer and faith which precede a conference and the results which follow.

The place selected for the conference should provide seclusion and change of outlook, where mountain, seashore or lake speak of the Creator.

Program. In preparing the program it is not necessary to invite as speakers men with a national reputation, but rather those who know how to make Christ relevant to youth and who carry in their own lives a vital challenge. The leader should be sensitive to the leading of the Spirit, flexible enough to meet the development of the Conference as it moves along and gifted with that intangible touch for youth that puts him in their circle and not in an "ivory tower."

Promotion. Promotion is important. Every conference must be sold to the people. No matter how rich the blessing to some the previous summer, a few will manifest a strange reluctance and inertia about inviting others or even about returning themselves. The conference must be *big* to the group leaders—the biggest event of the year. There must be ample publicity well in advance of the date. Announcements, pictures, skits, personal contacts, telephone brigades, transportation committees, etc., should go to work to remove all mental blocks and all possible hindrances. Some churches have a conference fund written into their annual budget, offering scholarships of half price to all who attend the conference. The hard work and financial investment here bears dividends for eternity.

Some Features

The Bible Hour anchors the whole conference to the Word of God. The old themes of the eternal Gospel, the reality of the living Christ, the nature and glory of His will, break out whenever there is faithful Bible teaching. Young people love the inspiration of fine preaching and need it. However, the non-Christian is not used to some of the mannerisms which may characterize a preacher. Therefore, Christ,

(Continued on page 67)



Camp singing (see next page) plays a vital role in the daily program.



Leaders like Dawson Trotman (left, front) join in the good-natured revelry.

Camp Singing with a Purpose

by Al Smith

MUSIC today is the world's largest business. It is the universal language and the backbone of the so-called entertainment field. In radio it has even manifested itself in the "singing commercial." The world tells its story with music—but what about the Christian?

Music was the lever that moved the German mind and heart. "The whole people," said a Catholic of the Reformation period, "is singing itself into the Lutheran doctrine."

In writing to a friend, Luther said, "It is my intention, after the example of the prophets and the ancient fathers, to make songs for the people; that is, spiritual songs whereby the Word of God may be kept alive among them by singing."

As important as music has been throughout the entire history of the Christian church, it has an even more unique place to fill in camp programs. Luther gives us the real purpose of camp and conference singing: that "the Word of God may be kept alive among them by singing." How can we accomplish this goal? Here are a few pointers which should enable you to have enjoyable, yet effective, singing.

1. *Good book.* Through the years, the "left-overs" have been delegated for camps and Bible conferences. Either the book is so dog-eared and has so many pages missing that it is unusable, or just a small booklet or even mimeographed words are used. This, to me, is wrong. Where could you find a more favorable place and extended time for singing? Through the use of the right songbook, a constructive program can be arranged which will mean better understanding and improved singing when the campers go back to their respective churches. Bearing this out, a letter is on my desk from the director of one of the largest youth conferences in this country. In it he says he is putting a large hymnal in his camp because "it contains the hymns and songs I would like the young people to learn . . ."

2. *Not just choruses—not just hymns.* There is a great tendency at conferences to use only choruses. But there is room for both the gospel hymn and the gospel chorus. The chorus has a unique and enjoyable way of expressing a vital doctrinal truth or a Christian blessing in a nutshell, while the hymn goes deeper and expresses these same truths more broadly. The gospel chorus, rightly used, often provides the inspiration needed to make young people want to sing the gospel hymn. We must remember that when we started quoting Scripture, we did not begin with the complete 119th Psalm.

3. *Theme song or chorus.* Choose a good gospel song or chorus which expresses the purpose of the conference. Use this as the theme song of the week or summer. It should be lively enough to be used at the beginning of each song service.

4. *Co-ordination.* In choosing the music, it is expedient, as well as profitable, to co-ordinate it with the particular message which is to follow. For the purpose of all

(Continued on page 73)

Free!

A VACATION SCHOOL PLAN COMPLETE TO THE LAST DETAIL



Bigger!
NOW 52 PAGES
PACKED WITH IDEAS

new 1952 DVBS
teachers' and directors'
handbook ---

That's right... it's yours just for the asking! This attractive, new, better-than-ever 52-page handbook that tells you all about how to plan and direct a DVBS that really wins pupils to Christ and makes Christians want to live for Him! Full of practical helps for every phase of your Vacation School — publicity... recruiting teachers... selecting a course... putting on a Christ-exalting closing demonstration program. In every way, this book will help you to forge ahead to "GREATER HEIGHTS" in your DVBS.

An extra benefit! You also get a generous preview of ALL-BIBLE VACATION SCHOOL LESSONS in "Greater Heights"

More than a million teachers and pupils every year testify to the many fine features of ALL-BIBLE VACATION SCHOOL lessons. And the one thing that wins the most acclaim is the fact that they are "complete to the last detail." This year, as always, you can count on getting *everything* you need for a successful DVBS.

Outstanding features of the
ALL-BIBLE VACATION SCHOOL LESSONS

1. BIBLE-CENTERED in content! Remember, "if it's Scripture Press, it's all Bible."
2. PUPIL-CENTERED in approach! The lesson content for each departmental age-level is appealing and helpful.
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4. EASY TO FOLLOW! Every bit of each day's program outlined and explained step by step.
5. TIMELY! Freshly written, completely re-edited to have more appeal—more meaning for your pupils.
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yes! PLEASE
RUSH TO ME FREE

my copy of the 1952
DVBS Teachers' and
Directors' Handbook,
"Greater Heights"
by Bernice T. Cory.

Send for your free book *Today!*

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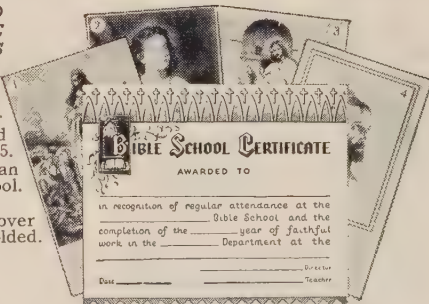
INSPIRE CHILDREN TO
FAITHFULNESS AND ACHIEVEMENT. USE
DIETZ MATERIAL AND WATCH RESULTS

Certificate in folder form. Covers beautifully lithographed, four illustrations as shown: (1) Beginner, (2) Primary, (3) Junior, (4) Intermediate. However, any one can serve all departments. Suitable for D. V. B. S., Week Day or Sunday School. Size opened 6-3/4 by 5-3/4. Including envelope, 35c doz., 100, \$2.75.

Diploma with cover of white leatherette stock. Can be used for D. V. B. S., Week Day or Sunday School. Size opened 5-3/4 by 9-3/4. With envelope, each 10c.

D. V. B. S. Certificate No. 15 (not illustrated). Cover Hofmann's Boy Christ in colors; 5-1/2 by 8-1/2 folded. With envelope per doz. 60c.

Complete Catalog Free on request



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10 S. Wabash Avenue, Dept. 92, Chicago 3, Ill.

PEWS, PULPIT AND CHANCEL FURNITURE

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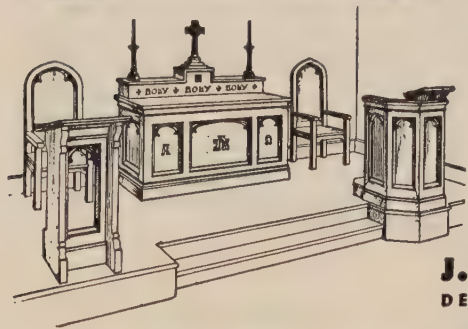
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PULPITS • CHAIRS
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and Early American designs to
harmonize with every edifice.

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Furniture for America's Churches
Since 1897

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Mimeograph advertising is effective.

"Sailing with Christ"

GOSPEL LIGHT PRESS

VBS

A completely new

VACATION SCHOOL PROGRAM
FOR 1952



The Course that Features:

- ONE THEME for the whole school
- VISUAL AIDS for all ages
- HANDWORK with expense-free materials
- LOWER COST per pupil
- DAILY PLANNING, step-by-step
- COLORFUL MANUALS

Before you order anywhere you must see Gospel Light's "brand new for '52" Vacation Bible School Course. Published according to the same high standards that have identified all Gospel Light Materials, it presents a complete, Christ-centered, Bible-centered program. It is not only carefully graded and correlated but also brings the course to a successful climax with a wonderfully impressive program for the whole school. "SAILING WITH CHRIST" is complete to the last detail—including a Follow-Up Program!



ORDER YOUR SAMPLE KIT TODAY!

Includes "Skipper's Guide," one pupil's and one teacher's book from each department—Beginner through Junior High—9 books in all. Regularly \$3.05 plus postage—Save 80¢.

ONLY **\$2.25** POSTPAID
(LIMIT ONE TO EACH CUSTOMER)

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RUSH IMMEDIATELY

CASH ENCLOSED:

- ☐ One "Sailing With Christ" Sample Kit at \$2.25
☐ "Skipper's Guide" only, ☐ Free Brochure—Giving Complete Details at 45¢ per copy
Address correspondence to Dept. 33.

Name _____
Street _____
City _____ Zone _____ State _____
Church _____
CHECK ONE: ☐ Pastor ☐ Sup'l ☐ Teacher ☐ Worker ☐ Other

Put the Mimeograph TO WORK

by Paul H. Holsinger, Sr.

THE pastor of a small church needs an advertising medium that is inexpensive, effective and readily accessible. And the mimeograph meets every one of these requirements.

It is *inexpensive*. You can get a good reconditioned mimeograph for about \$100. (New mimeographs cost from \$200 up.) Stencils cost approximately \$.17 each, and you can get mimeograph paper for \$1.25 to \$1.50 a ream (500 sheets).

Mimeograph advertising is *effective*. Someone asked Huey Long how he became governor of Louisiana, and he answered, "By the help of a mimeograph." He had learned to use it in college days to put over his election campaigns, flooding the campus with issue after issue of new and startling literature. It put him into office! When he went for bigger game, he used the same medium to get information to his constituents. The pastor can do the same.

The mimeograph is *accessible*. The pastor can keep it in his own home or in church, handy and useable at his convenience. Yet, in most churches, it is covered with dust.

So here's a practical suggestion to get you started using the mimeograph. Line up a list of prospects for your church, aiming at 200 people since you must have at least that large an issue to meet Post Office requirements. Apply for a 34.66 P.L. and R. permit, costing \$10. Then for one-cent, pre-canceled stamps, you can send out a folder which Uncle Sam will deliver to your prospect's door rain or shine.

Let's see what this will cost you. 200 sheets come to \$.60, ink about \$.05, the stencil \$.17 (and it pays to use the best) and postage \$2—a total of \$2.82. If you want to write on the other side, use another stencil and \$.05 more of ink, costing you \$.22 more to reach 200 people!

But, you say, I cannot afford this with my small salary. All right, here's what you do. Use the back of the mimeograph sheet for advertising. Figuring your cost ahead, four issues would run a little over \$12 and three months \$37. To be sure, approximate your need at \$40. Then divide the back

of the sheet into five squares, using the lower half to advertise your own services and other church activities. Sell the remaining space for \$10 a square. Or, if you think that is too much to ask, double the number of squares and charge \$5, guaranteeing twelve issues and at least 200 copies for each run. At the top of the page print "BUY FROM THESE MERCHANTS—MENTION THE CHURCH PAPER."

Even if you do not have the money to purchase mimeograph equipment, multiply the number of ads and budget your total cost over a period of eighteen months. Then borrow the money from the bank, setting up your advertising revenue to pay for paper, stamps, postage and equipment. This is easier to accomplish than it may seem.

For example, in Villa Park, where I am pastor, advertising space pays not only for paper, but also for stamps, ink and equipment. Here's what we did: For \$146 (most companies give fifteen per cent discount to churches on new purchases) we bought a new typewriter with a fourteen-inch carriage so that we could cut stencils. A folding machine cost \$90, a power-driven addressograph machine cost \$150 and a power-driven A. B. Dick mimeograph with slip sheets cost \$160. This equipment totaled \$540. \$25 plus an old mimeograph which I sold for \$50 made the down payment. The stationery company took this contract to the bank, which gave us a time-payment plan of \$27 per month.

We bring in \$130 every three months by (Continued on page 73)

SUNDAY SCHOOL Superintendents! Teachers! Pastors! Get this BIG FREE Travelogue Kit—No obligation!

See for yourself—this
new, fresh approach to better teaching

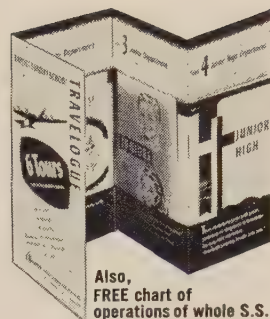
Six pockets in this beautiful kit represent six departments of the Sunday School—each one an exciting adventure with a heavenly ending. Shows that our quarterlies are closely-graded, departmentalized, true-to-the-Bible, uncompromising and undated—plus other attractive advantages. The chart of flight instructions alone is worth what money can't buy—yet it's yours Free. Clip and send coupon.

Check which of three gifts you want.
Clip and mail with your
name and address. Rush
today—no obligation.



**BAPTIST SUNDAY SCHOOL
PUBLICATIONS**
1732 Welton St., Denver 2, Colo.

- ☐ Free Travelogue Kit—with six pockets. Dept. 5C
- ☐ Free chart with flight instructions for expansion of entire Sunday School.
- ☐ Free descriptive folder of brand new nursery course.
- ☐ Please send me returnable copies of actual Lessons. Charge to _____



GOD'S PROPHETIC PLAN

The Beckwith Art Chart of Bible History and Prophecy,
TWO NEW SIZES in colors: 35" by 15" @ \$1.00; 17" by 7" @ .50c
Also, 3' wordless chart in colors for filling-in foreign languages.

WRITE THE AUTHOR, GEORGE D. BECKWITH
Box 93, Elizabethtown, Pa.



VITALIZE YOUR TEACHING With Effective Visual Aids

Story-O-Graph materials include hand-painted scenery backgrounds, cut-out authentic Biblical characters, excellent Lesson books, and the new Vis-U-Fold aluminum Telescoping Tripod and Flannel Board. Captivate the interest of your students with this fascinating picture method of presenting Bible truths. Materials can be used flexibly in telling hundreds of stories.

Start building your repertoire today. Write for literature to—

STORY-O-GRAPHS P. O. Box 145M Pasadena 16, Calif.

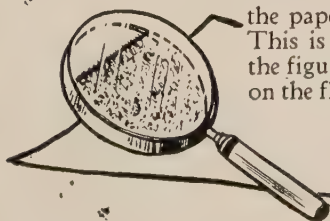
Word of Life FLANNELBOARD VISUAL-AID will HELP YOUR PUPIL TO SEE THE LESSON AS WELL AS HEAR IT!



These flannelboard figures will thrill you with their bright, easy-to-see figures.

No more do you have to worry about the long tedious task of coloring. These visual-aids are fully colored!

Look closely on the back side of the Word of Life visual-aid and you will see that the paper is especially rough. This is to make certain that the figure will remain securely on the flannelboard.



They're easy to cut out, too! Notice the heavy black lines around the drawings.

FREE
SAMPLES

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434 W. Pacific St., Springfield 1, Mo.

Send for your free samples today!

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Now! Clarin New **TABLET ARM CHAIR**
with the Arm that Folds Flat

The Solution to Many Seating Problems
The Ideal Seating For

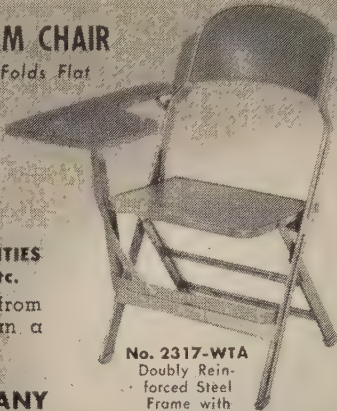
LECTURES — CHURCH SCHOOL CLASSES
GROUP DISCUSSIONS
EDUCATIONAL DEPARTMENTS
TEMPORARY SEATING AND WAITING FACILITIES
TAKING MINUTES, NOTES, DICTATION, etc.

The Tablet Arm is just the right height from the seat, making it more convenient than a standard desk top or slide.

CLARIN MFG. COMPANY
4640 W. Harrison St., Dept. 6
CHICAGO 44, ILL.

No. 2317-WTA
Doubly Reinforced Steel Frame with Plywood Seat and Wood Arm.
Write today for Folder, Prices and Delivery.

Folds to 3 inches



HERE'S HOW They Won

HOW did they do it? This question has been flooding CHRISTIAN LIFE offices ever since contest winners were announced in the March issue. Gains were so outstanding and spiritual blessings so great that other Sunday schools want to parallel the results being enjoyed by those who entered the contest.

Of course, we can't include every one of the novel and effective methods employed. But in this and succeeding articles, we'll cite some examples of what successful schools did to come out on top.

Get your own members interested! Naturally, no contest will be successful unless your church and Sunday school members get behind it and push. So before the CHRISTIAN LIFE contest ever begins, generate enthusiasm by strategic publicity.

The Grace Evangelical United Brethren Church of Bloomington, Illinois, for example, started plugging the contest way back in July. Each week, their bulletin contained progress reports and build-ups for what was to come in October. In addition, pupils, teachers, church members and the young people were kept on their toes with mailers aimed at winning their support.

Another effective booster employed by Grace was a contest chorus contest, thrown open to all members and carrying a prize of \$4 to the winner.

Some of your hardest workers in the Sunday school are the Juniors. To enlist their support, Clarenceville Methodist Sunday School, Farmington, Michigan, conducted a treasure hunt for this age group. After prizes to the winners and tasty refreshments, contest rules were explained and individual prizes displayed.

Not to forget the young people and adults, Clarenceville Sunday School had a "Fire-Up" Pot Luck Supper. Featured were Sunday school displays, a prize for the best table decoration and a skit on the past, present and future of the Sunday school.

Several churches employed unique methods for attracting attention to contest activities. "Let's Break the Record," illustrated with a broken record, was a fairly common poster theme. "Hi, Grandma," picturing a young girl telling an older woman that their schools had classes for all ages, was another. And many other novel posters, such as the one illustrated, plugged the contest theme. Trinity Baptist Bible Sunday School of Portland, Oregon, made sure its members wouldn't forget the contest during those



Many novel posters plugged contest themes.

Now Ready for You...

FREE SAMPLE PACKET

Contains sample lesson for each department and full description of the courses.

GOSPEL-CENTERED DVBS MATERIALS

You'll be enthusiastic about these materials when you see the samples.

CL-5

Yes, I want to see samples of your 1952 DVBS Materials at once.

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Address _____

City _____ Zone _____ State _____

☐ S.S. Supt. ☐ Pastor ☐ Chr. Ed. Dir. ☐ _____

MAIL TODAY

1952 THEMES:

Beginners
GOD'S HAPPY HOMES

Primary
OUR CHURCH

Junior
GOD'S BOOK, THE BIBLE

Intermediate
AT HOME IN GOD'S WORLD

COVENANT PRESS
5101 N. FRANCISCO AVE. • CHICAGO 25, ILL.

With the
Herald Summer Bible School Series
You teach children
to know Christ
by using God's Word
adapted to their needs

USERS SAY: We appreciate the good evangelistic emphasis—Kans. Brought a splendid response from the pupils—Ky. We are sold on your system—Minn. This is wonderful material—Wisc.

WRITE TODAY FOR A DESCRIPTION OF THE COMPLETE SERIES, NURSERY THROUGH GRADE 10.

HERALD PRESS

SCOTSDALE, PA.

last exciting days. They broke into evening meetings during November with spot announcements broadcast over the church's public address system.

Men acting as newsboys entered classes with papers plugging their entry in the contest at Jefferson Park Bible Church, Chicago. Over dummy columns containing general interest news was dubbed in the headline, "Jefferson Park Enters Sunday School Contest." Such material, incidentally, makes interesting promotion to distribute in your neighborhood. And that brings us to the need to

Interest your community in the contest! Newspaper ads, parades and spot radio announcements were used extensively by nearly all the winning schools. The First Baptist Church of Wilmington, California, for example, found that newspaper advertising paid off very well.

Grand prize winner of Class C, the Assembly of God Sunday School in Broken Arrow, Oklahoma, had a well-worth-while literature campaign in its community. First, members flooded the homes with mailers. Then they conducted a community census, leaving behind information about their church and Sunday school. This procedure paid off, for the literature continued to speak for the church and contest long after the visitors had left.

Make the contest worth-while! Of course, you who are in charge of a Sunday school attendance contest realize that spiritual values are paramount. But the boys and girls who get behind the activity are at the age when tangible rewards take first place.

Realizing this fact, many of the schools awarded prizes to their pupils for outstanding cooperation in the contest effort. Jefferson Park Bible Church had a point system in which one new visitor netted a goldfish, two visitors equaled two goldfish and so on up to the thirteen Grand Prizes for the largest numbers of cumulative points.

Clarenceville Methodist Sunday School solicited the backing of local merchants, who contributed prizes for individuals bringing the most new members, writing the best song, taking the best picture and doing the best job of decorating for the auto parade.

An expense-free trip to Cuba to visit the United World Mission Field was the first-prize award at the Christian Tabernacle in Dayton, Ohio. Other prizes, based on a point system, ranged from a two-foot candy bar to a boy's or girl's bike. And all these individual prizes were over and above rewards to these Sunday schools contributed by CHRISTIAN LIFE advertisers.

Choose a contest theme! Most schools that entered the CHRISTIAN LIFE attendance contest centered their activities around a particular theme. They discovered that this unifying influence boosted contest enthusiasm.

Many of the schools using the railroad motif suggested in CHRISTIAN LIFE, September 1951, netted outstanding gains. The Assembly of God Sunday School in Broken Arrow strung a miniature railroad across the front of the church, including the engine, coal tender, Pullman cars, first-class passenger cars, cattle cars and caboose.

The Grace EUB Church gave every Primary and Junior pupil a railroad coach for his first week present. On each succeeding

(Continued on page 67)



Here are some features of this amazing catalog:

- Lists over 300 Filmstrips
- 175 Color Slidesets, more than 2,100 Slides
- Projectors and Accessories for every need
- Illustrations from the actual material
- A complete alphabetical Index
- Select-A-Set Index for easy location of all materials by specific subjects, recommended grade levels.



SVE PROTESTANT RELIGIOUS CATALOG

This big, 56-page illustrated catalog presents the world's largest and finest collection of Protestant filmstrips and 2 x 2 color slides! See how your all-important church school hours can become more *meaningful hours... hours to be cherished and remembered.*

Send for your Free, personal copy of this catalog. First press-run is limited; please act now for prompt delivery.

MAIL THIS COUPON TODAY

SOCIETY FOR VISUAL EDUCATION, INC.
1345 DIVERSEY PARKWAY
CHICAGO 14, ILLINOIS Dept. RJ-1

GENTLEMEN: I would like a free copy of the new SVE Protestant Religious Catalog.

NAME.....

ADDRESS.....

CITY.....STATE.....

WHAT'S THE LATEST IN CHRISTIAN RADIO AND TV? See page 31. Continuing this month there appears a regular monthly column edited by Theodore H. Elsnor, highlighting behind-the-scenes news in evangelical radio and television.

NEW! D.V.B.S. COURSE FOR '52 LET'S GO SAILING WITH CHRIST

This summer all departments of the Vacation Bible School will be able to go SAILING WITH CHRIST in an exciting voyage across the Sea of Life. The beginners start "With Jesus By the Sea." The Primary Department will launch out in "Bible Ships." Junior boys and girls will be ready to shout "Anchors Aweigh" as they embark on their voyage. And the junior high young people will learn what it really means to be "Aboard SHIP with Christ."

The teacher's manual for each department will give detailed instructions for each part of the daily program as well as an outline for the closing program. In the pupil's workbook, usually referred to as the "Ship's Log," the boys and girls will keep a permanent record of interesting and valuable information gained during the course. For the Beginner, Primary, and Junior Departments there will also be fascinating visual aids to help make the lesson truths more impressive to the boys and girls.

*You will enjoy this summer cruise if you go
SAILING WITH CHRIST!*

Write today for returnable copies, or FREE descriptive brochure.

BAPTIST SUNDAY SCHOOL PUBLICATIONS
1732 Welton Street Denver, Colo.



Build a village in which everyone is kind, generous, patient and truthful — in which there is not even the slightest trace of hypocrisy, envy or strife! That's **THE VILLAGE OF LOVE** — a village ruled by the love of Christ — a village entered only by the cross.

THE VILLAGE OF LOVE will capture the imagination, captivate the heart of every boy and girl in your school. Though planned for a 10-day Daily Vacation Bible School, **THE VILLAGE OF LOVE** is equally adaptable for Bible clubs, junior churches and religious instruction classes in public schools.

HERE ARE THE COMPLETE, EASY-TO-FOLLOW MATERIALS YOU'LL USE:

THE VILLAGE OF LOVE MANUAL — for director and teachers — each day's program outlined from start to finish.



THE VILLAGE OF LOVE WORKBOOK — for the beginner and primary child — pictures, memory work, puzzles, questions, etc. for every day.

THE VILLAGE OF LOVE HANDWORK PACKET — for junior and intermediates — instructions and materials for building a real **VILLAGE OF LOVE**.



WRITE TODAY
for free catalog.



CHRISTIAN PUBLICATIONS, INC.

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EST. 1912
BENTLEY & SIMON
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ILLUMINATED CHURCH SIGNS

BEAUTIFUL
PERMANENT
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(Send for Catalog)

The Winona Church Sign Co.
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Winona Lake, Indiana

CHURCH FURNISHINGS

Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs. Beautiful altar sets and communion services. Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor.

Send for our free catalog.

WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

HANDICRAFT SUPPLIES

DO YOU HAVE OUR 1952 CATALOG?

ONLY 10¢ POSTAGE OR COINS

This catalog features a complete selection of handicraft supplies for leather work, wood burning, art work, spray painting, lead casting and many other methods completely described and illustrated. Ideal for group education or personal use.

THE CLEVELAND CRAFTS CO.
735 Carnegie Ave., Dept. W
Cleveland, Ohio

JUST "CHOCK FULL" OF BIRTHDAY, HOLIDAY and GIFT IDEAS!

Bible Finger Stories

by Betty N. Mullen

A BIBLE finger story will appeal to any group of youngsters, whether you are teaching a Sunday school class, Vacation Bible School or a gathering on the back steps. Let your hands and fingers help tell the story and, by all means, have the children follow suit. They will be thrilled to take part.

The Little Boy's Lunch

Jesus and His disciples had gone to a desert place to rest, but a great multitude of people (Fig. 1) followed Him because they



FIG. 1

liked to see the wonderful things He did. Jesus loved the people (Fig. 1), so He did not send them away. Instead, all day long He talked to them about the Kingdom of God and healed the sick. As the hours went by the people began to feel funny right down here (rub stomach). Can you guess what was wrong? Yes, they were getting hungry. They were far from their homes, and there weren't any stores where they could buy food. The disciples wanted Jesus to send the people away, but He didn't want to send them away hungry.

Jesus told His disciples to feed the people, but my, they didn't know how they could do that! Philip said it would take an awful lot of money (shake head slowly) just to buy enough bread for all the people to have a tiny taste.

What were they going to do?

Now there was one person there who had something to eat. There was a little boy (Fig. 2) who had brought his lunch. He had five barley loaves and two small fishes. When he saw all the hungry people, do you think he ate his lunch up quickly so he'd be sure to have it? (Pause) No-ooo. He didn't do that. Do you know what he did? He brought his lunch to Jesus.



FIG. 2

Jesus took the little boy's lunch and then He told His disciples to make all the people (Fig. 1) sit down on the grass. So the people (Fig. 1) sat down (Fig. 3).



FIG. 3

Then Jesus took the loaves of bread, blessed them and gave them to the disciples to give to the people. The disciples kept on passing the bread around (Fig. 4a) and passing the bread around (Fig. 4b), but there was enough for every body. (Repeat the "passing around" gestures several times.) And they ate it up. (Pretend to eat.)

(Continued on page 68)

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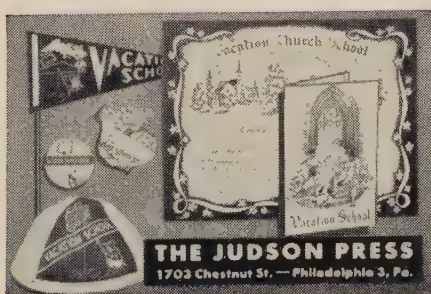
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GET THE BIBLE USED

The Superintendent Can Promote It

by Virginia Whitman

A SUNDAY school superintendent has a great deal to do with the Bible being used, especially in the group service.

Of course, first of all he should be a daily student of the Book in his private life, for "if the blind lead the blind, both shall fall into the ditch."

Next in importance, the superintendent should carry his Bible and use it in public services. What a tragedy to see this important officer stand before a group and read Scripture from a quarterly or other periodical instead of from the Book itself! With such a practice he misses a great opportunity to magnify the Bible. Not only by example, but also by exhortation, the superintendent can lead his department or school to use the Bible rather than a quarterly in the Sunday school service. Let him emphasize that although the quarterly is for preparation at home, the Bible is the text of the Sunday school.

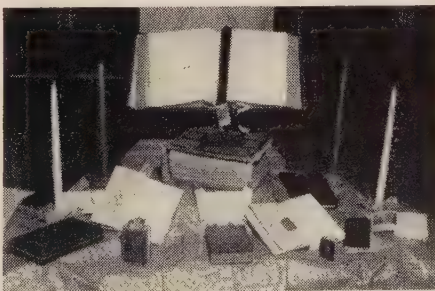
The superintendent should always plan to use the Bible in the opening program. By studying each article in this series on "Get the Bible Used," he will find many suggestions which can be adopted. In addition, he can report to the entire group from Sunday to Sunday what per cent bring their Bibles, emphasizing the best class records on Bibles brought. He may even wish to institute some sort of contest or achievement goal in this connection.

He can feature "sword drills," encouraging scholars to become skillful in finding Scripture references. Care must be taken in planning so that those who lack proficiency get the practice rather than those who already excel.

Pupils may be encouraged to request the reading aloud of favorite passages. Such coaching to develop good Bible reading in public can well be included in the school's curriculum.

The superintendent can arrange for a display of posters that magnify the Bible. Excellent ones are available from the American Bible Society, and talented individuals can design others. Poems with the purpose of magnifying the Bible may be placed on the bulletin board or contributed to the weekly program sheet. An open Bible in front of a flower arrangement is effective as part of the worship center in Sunday school assembly or classroom.

Sunday is not the only time the super-

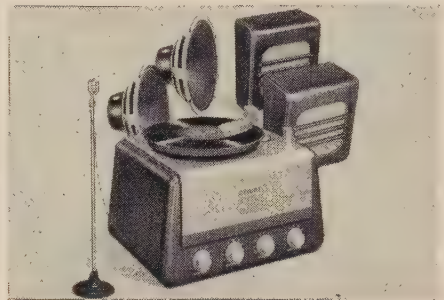


An attractive display of Bibles always helps.

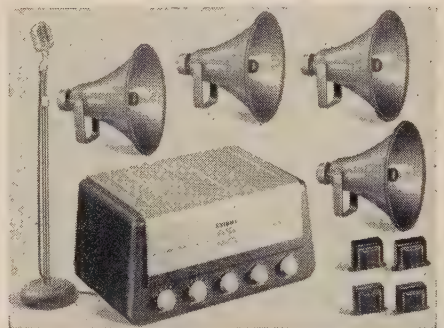
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intendent can promote the use of the Bible
and magnify its importance. He has the
privilege and responsibility of conducting a
weekly teacher's meeting where the Bible
is studied by those who will instruct others
on the coming Lord's Day. Some of the
ways in which use of God's Word may be
varied from week to week are:

1. The superintendent may ask a teacher
to use his Bible in establishing the connec-
tion between the current lesson and the
previous Sunday's. (He may give this out
as an assignment if that seems the best
procedure. Others of these suggestions can
be handled in the same manner.)

2. He may have the men and women
teachers read alternate verses of the follow-
ing Sunday's lesson text.

3. He may formulate a series of questions
to be answered by reading a verse from the
text.

4. He may ask a teacher to read corollary
Scriptures from other parts of the Bible.

5. He may ask a teacher to illustrate the
central truth of the lesson from the lives
of Bible characters.

6. The superintendent may read verses
which present facts about the situation while
the teachers read verses which mention
words or actions of the principal characters.

7. With lessons that lend themselves to
such a plan, the superintendent can say,
"As I read, notice and be prepared to
point out the things only God could do."

8. With a lesson adaptable to such a
procedure, he may ask the teachers to try
to reduce each verse to one word (for
example, a lesson on the ten command-
ments or the beatitudes).

9. In connection with the text, other
specific items can be looked up, such as
God's promises, God's warnings, the bene-
fits promised, the difficulties to be met.

10. The superintendent, through diligent
study, each week may bring a biblical illus-
tration of Jesus' teaching technique: His
manner of opening, closing, using questions,
using illustrations, etc.

Because the Bible is the only means of
accomplishing the objectives of the Sunday
school, it behooves the superintendent to
magnify it constantly. If he doubts its
indispensability, let him ask himself and his
co-workers these questions:

Luke 8:11—Could a sower go forth to sow
without seed?

Jeremiah 23:29—Could a smith forge
without his tools?

Hebrews 4:12—Could a surgeon operate
without his knife?

1 Peter 2:2—Could a baby thrive with-
out its milk?

Hebrews 5:12-14—Could an athlete de-
velop without his meat?

Psalms 19:9, 10—Could a confectioner
compound without his sweetening?

Psalms 119:105—Could a miner succeed
without his light?

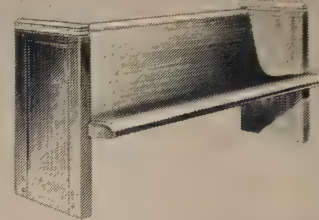
Ephesians 6:17—Could a soldier battle
without his weapon?

1 Peter 1:23—Could a man be born again
without the Word?

Acts 20:32—Could a Christian grow
without the Bible?

The Sunday school leader who does not
make possible and encourage the use of the
Bible by every person at every session of the
Sunday school or its workers is guilty of
gross failure of duty.

END



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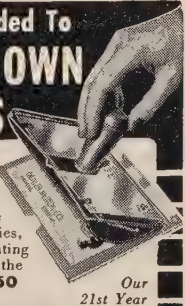
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HERE'S HOW THEY WON

(Continued from page 63)

Sunday, he received a child's head to paste in one of the windows. In all, fifty coaches were added in the two departments.

Of course, many other themes were used successfully during the six week contest period. Bethel Tabernacle of Evansville, Indiana, featured "The Great Physician." Teachers dressed as doctors and nurses distributed vitamin bombs and pills to the pupils, who listened to a different doctor speak each week. Their contest song was a natural: "The Great Physician."

Of course, these examples have only scratched the surface of the many outstanding contest reports received by CHRISTIAN LIFE. But you can look for more tips in the months ahead, sent your way by 1951 contest winners to help you join their ranks in '52! END

PLAN A CONFERENCE

(Continued from page 58)

not the speaker, should be seen and heard.

Although the way of salvation should be made clear and introduced throughout the week, I have seen the non-Christian come under a deep sense of need as the message has been directed to the Christian. The conference should move out rapidly in the total challenge of Christ as Lord of all of life. When lifted up, He draws all men to Himself.

Food, fun and fellowship. Food, fun and fellowship, as integral parts of a good conference, should receive the same kind of prayer and planning as the program. In the modern church, the conference is the closest parallel to apostolic fellowship. Consider the features found in the church in Acts:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers... And they, continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2: 42, 46, 47).

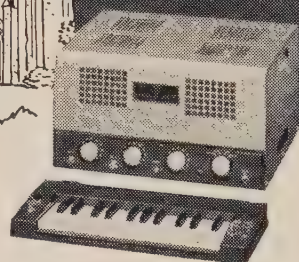
Herein lies one secret of the spiritual power of a conference. It is communal Christian living. What is being declared from the Bible is demonstrated in life. Moreover, that real life in Christ is seen to be one of joy, freedom and victory. In wholesome fun and fellowship around the table, in athletics and recreation, in skits and brief features by radiant young Christians, the living Christ is most evident to youngsters who instinctively sense the Lord in their midst. Such fun does not break the spirit of the conference. Rather, it heightens it.

Hikes, campfires, singspirations, all contribute to genuine fellowship in Christ. This phase of the camp must be kept purposeful and in the proper place and proportion.

Devotions. Devotions, or the "Quiet Time," must be given due place on the daily schedule. It takes time for truth to soak into the soul. In the morning, a period of guided Bible reading and meditation when each one is alone with God will be remembered by many as the sweet, sol-

(Continued on page 69)

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BIBLE FINGER STORIES

(Continued from page 64)

Jesus did the same thing with the fishes. He blessed them. Then the disciples passed them around (Fig. 4a) and passed them around (Fig. 4b) until everyone was served.



FIG. 4a



FIG. 4b

And they ate the fishes. (Pretend to eat.)

Jesus didn't want any food to be wasted, so He told His disciples to take baskets (Fig. 5) and gather up anything that was left. So everyone helped to pick up the bits of bread and fish that were scattered around. That's right. Pick it all up. Now put it in the baskets (Fig. 4a). And when it was all gathered together (Fig. 6), there were twelve baskets full of leftovers!



FIG 5



FIG. 6

Now the people (Fig. 1) felt good down here (pat stomach). Then Jesus told them it was time to go home.

They had had a wonderful day. They had been with the Lord and had heard Him talk about the things of God. They also had had a miraculous meal. They were very happy.

But who do you think was the very happiest of all that day? (Pause) (Fig. 2) Yes, that's right—the little boy who had brought his lunch to Jesus! END

SIRS, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:30, 31) . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36) . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12) . . . Verily, verily I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24) . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8, 9) . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

These verses from the Bible explain how to be saved. But should you wish additional information, the editors of *Christian Life* will be glad to help you. Address your letter to How To Be Saved, *Christian Life Magazine*, 434 South Wabash Avenue, Chicago 5, Illinois. It will be given individual attention and treated in confidence.—The Editors.

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PLAN A CONFERENCE

(Continued from page 67)

emn hour of tryst with Christ.

Personal contact with the young people at the conference is most important. In fact, it would seem that the caliber, devotion and ministry of the counselors has more influence than that of the platform. The two work together as a team, each supplementing the other. The most effective camps place a counselor in every cabin, or one for every dozen or so young people. The high calling of the counselors is to get to know, love and win the fellows and girls who are their charges—first to themselves and then to Christ. This means that they must be young enough to ride herd on the gang day and night, entering fully into all their activities, yet spiritually mature enough to be leaders and not pushed or intimidated by the group. When real Christian friendship has broken down the barriers of strangeness and distance, cabin devotions, chats and personal interviews will be rewarded by solid and lasting decisions.

Expression. Expression must be given to the tremendous impressions of a conference week. The early church put Christian witness at the forefront. The throbbing heart of the camp is the Vesper Service, where the young people are given opportunity to say in their own words what Christ means to them here and now. What happened last year or even last week is not nearly as effective as an account of what He has been saying and doing that day and their response to His voice. To me, this is the most strategic hour of the conference. The reality of Christ's presence in that "victory circle" is tremendous. I ought to know. It was such a circle of testimony that converted me.

The conclusion of this Vesper Hour is an ideal time for decision. Therefore, an invitation to acknowledge Christ openly as Savior and Lord should always be given. When giving the newly converted, newly surrendered believer instruction afterwards, encourage him to tell those in his cabin or the whole circle what Christ has done.

Follow-Up

Follow-up must not be forgotten. It is as important at conference as after an evangelistic campaign. A church should make every effort to see that the youth sponsors, Sunday school teachers, club leaders, etc., attend the conference as counselors so that they may share these life-changing experiences and stand by the new Christian with understanding when the conference is over and he has returned home.

Above all, intercession must not cease. The one who desires to see Jesus Christ do a glorious work at a conference must be prepared to lay out all he has mentally, physically and spiritually for the redemption of others.

There is no gain but by a loss;
You cannot save but by a cross.
The corn of wheat, to multiply,
Must fall into the ground and die.
Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some soul has there been crucified;
Someone has wrestled, wept and prayed,
And fought hell's legions undismayed.

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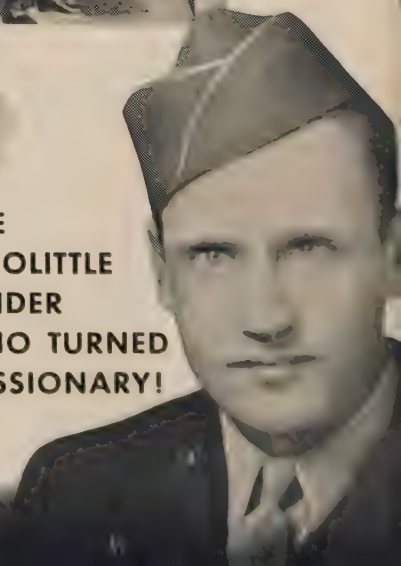


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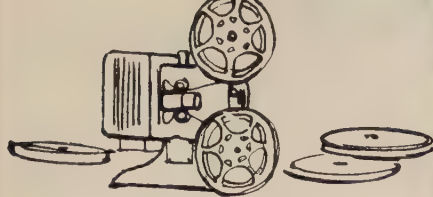
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FILMS

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Films on Orient Excel

TWO missionary documentary films, which provide long-to-be-remembered trips into the lands of pagodas, sacred cows and Shinto shrines head the review of this month. *The Cry of the Orient* is a full hour of meritorious color photography, which sets forth an unmistakable challenge to Christian missionary endeavor for Japan, Formosa and India. The section on Japan includes some very beautiful shots of the photogenic Japanese countryside and a photo interview with *Life* magazine's atom bomb victim of keloid fame.

From Japan, the film swings to Formosa, giving rather comprehensive coverage of Nationalist China's retreat. It portrays the lives and customs of the people, plus the great opportunities for evangelization that are on every street and byway.

Probably the most gripping footage in the whole film is that which was exposed in India. The sorrow of a people with only form, ritual and idols to worship is firmly imbedded in the viewer's mind as he sees millionaires and misery side by side. The burning ghats on the banks of the Ganges bring human faces, lined and stolid in hopelessness, into focus on the screen. These closing sequences contain a powerful plea for mission consciousness.

Technically, a number of spots are in need of improvement. The film needs some tightening-up to improve its unity. Also, some scenes are severely unprofessional in such things as overdoing the hand-waving and embarking and debarking greetings. However, great credit is due those who got this film back to the United States with such excellent material. Strictly a non-professional job, it is done almost entirely with borrowed equipment. Yet the results are better than some others I have seen which were made by professionals at a large cost. Its sound track is good, considering that it was recorded by a non-professional narrator, one of the team of evangelists who took the original shots. This film is a project of Vision, Inc. It is not for sale, rent or lease. Write them for showing arrangements. It will be worth it, for the film is a picture that merits wide usage.

■ An excellent sound slidefilm, entitled *Seek Ye First*, has been released by the



Presbyterian Church in the U.S.A. as an aid to setting a truly Christian standard of life. The idea that all we have and are is God's and that we are to function as His stewards here on earth is the central idea. Areas covered in the strip-record unit include such matters as family and personal prayer, the use of money, telling others the joys of the Christian way of life and the employment of one's abilities and talents for service to His church.

The tenor of the film is fully Bible-centered, and Presbyterianism is quite secondary to Christian truth. The film and record take about twenty minutes to present and are available either on long playing or the conventional 78 R.P.M. record. Technically, it is an excellent job. Spiritually, it has a very useful message. It was produced by the Jam Handy Organization and can be obtained from the Presbyterian Distribution Service.

■ In answer to the "cry" comes a film from Phil Saint's Gospel Art Productions, entitled *Invading Oriental Night*. It is a sound-color documentary film about forty minutes long, bringing a report of the evangelistic work done by Saint during his recent campaign in Japan. In factories, street corners, public auditoriums, highways and country lanes, large audiences of respectfully attentive people were eagerly receptive to the Gospel. One of the highlights is the sports show sponsored by the Pocket Testament League. The almost overwhelming opportunity for evangelization in Japan now is one of the resounding impacts made by these very interestingly photographed scenes. Probably the most outstanding impression of the film is its solid sincerity. Few films of this type match its warmth of personal yearning for a people needing God.

The film is well edited, presenting a high level of photography. Keeping pace with its lively, eloquent pictorial message is a good sound track. You won't want to miss seeing this film, so write Pocket Testament League or its producer for information.

■ An eighteen-minute color film produced by Admiral Pictures, entitled *The Lord's Supper*, was released not long ago. It reenacts the scriptural record of the institution of this sacrament according to the Gospel of John. Narrated pantomime covers the events up to the gathering in the Upper Room, where synchronized dialogue

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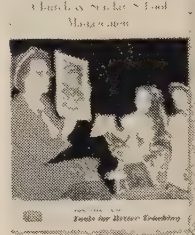


Jonah Pleasing from the Presence of the Lord

gives the events of the evening. The film is reverent and well photographed, with excellent color and sound.

But the question arises: "Is a motion picture of the Lord's Supper really necessary?" Scripture has given the plan and purpose of this sacrament in a very simple and clear way. This film gave me a feeling of earthiness and humanism, rather than that of worship to Him in whose remembrance this service is kept. However, the producer has done a good job and doubtless the film will do much good. It is available from film libraries in most cities.

■ C. O. Baptista has released a new film sermon called *Clean Vessels*. It is a twenty-



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one-minute, black-and-white film presenting John C. Kastelein in an object lesson address on the use of tobacco and liquor, based on 1 Corinthians 6:19.

About half of the film time covers the speaker's personal testimony and conversion from alcohol and tobacco addiction to his present state. This is illustrated with flashbacks to scenes descriptive of and related to his earlier life. The rest of the film presents some pertinent facts about the poison content of tobacco by way of chemical analysis and a robot smoker. The film is not as smooth as many wish it were, and the photography could be improved upon; but none of these faults is severe enough to make the film ineffective. The sound track is quite good. The film would be rather impressive to youngsters who are at the try-it-out stage in life. It may also find wide application in film evangelization work and in such places as fair grounds, since the tobacco demonstration is quite convincing.

■ One of the major studios on the west coast, 20th Century-Fox, has entered the church field with a film entitled *The Guest*. It is a thirty-one-minute story in black and white, dramatizing the idea of the phrase "... naked and ye clothed me ..." (Matthew 25:35).

This film goes no deeper than to present an admonition to "believe in God" and do good as the way to eternal life in heaven. Hollywood has a lot to learn about serving God before its wares can carry any convincing message. The core of the picture is somewhat buried in a strong "movie" atmosphere that attempts to capitalize on the mystic aspects so often read into the simple statements of Scripture. There is basically nothing much wrong with what is in the film, but it is what is missing that makes it seem so close to mere moral entertainment. The film will soon be available and can be used as good entertainment. However, for any serious purpose look to the sincerely Christian productions. **END**

CAMP SINGING

(Continued from page 59)

singing is to prepare hearts for the message.

5. *Hymn stories.* Often a hymn begins to live when one realizes how it was written or how it has stirred hearts. Do not tell the story of every hymn used, for this takes time. But the use of one hymn story in each song service is very effective and has been proven a worthwhile addition.

6. *A contest.* A hymn-favorite contest can do much to create interest in the songs sung. Take a vote on the conference favorites. Then sing these in the meetings. You can even run a contest in which you read letters submitted which tell why a certain hymn is a favorite. And give prizes—song books, of course.

7. *A choir.* A choir, too, will be a great help in pacing the music for you. It can also be used in teaching new songs and choruses since you will have opportunity to rehearse beforehand. This practice saves time and eliminates the "drag" so often experienced in learning new songs.

In closing, a word to the song leader. Your job is to lead folks in singing with understanding. Don't rush through the songs one stanza after another as one "beating the air." Instead, from time to time, take inventory of a particular verse, considering its content with the singers. This will make it live. Then, too, a happy spirit seasoned with sincerity is a great asset. If in your leading you can get folks to forget about you and really sing with understanding, you will have camp and conference singing with a purpose.

Yours for a summer filled with song! END

MIMEOGRAPH

(Continued from page 61)

selling eighteen spaces on a 8½ x 14 inch page at \$7.50. After three more payments, the equipment will be paid in full. We purchased power-driven equipment in order to save time. In one morning I can cut, run, address, and fold 400 copies, seal with a stamp and get them to the post office in four hours.

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MIMEOGRAPH

(Continued from page 73)

person attending receives one and takes it home.

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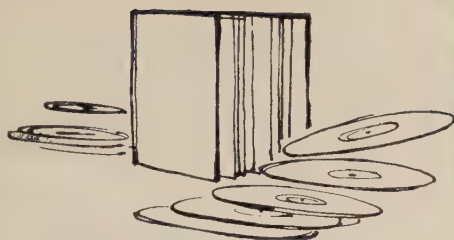
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IT SEEMS that almost every time I turn around these days, I see a new label for sacred recordings. And I'm happy about it. I'm sure that not all of them will last, but some will. And while they do, there is an additional bit of musical testimony for the Gospel.

More and more, I am impressed with the idea that the Lord uses all types of music in the sacred field to reach and bless various types of people. I fear that my supply of patience runs low when someone insists that everyone else appreciate and use only that level of music which appeals to him. Dictatorial pride takes many and subtle forms and is even found occasionally in circles of Christian service.

■ I wonder if any musical composition of a gospel nature ever has had as immediate and widespread acceptance as *It Is No Secret*. I can't think of any. Almost every package of discs which are sent to me for review contains at least one waxing of that song. It's a good song, and I'm glad that its testimony has gotten into the field of popular recordings as well as that of gospel music. I hope that it may be able to survive its constant use. Some songs can't, you know. But Stuart Hamblen's number has a real message in addition to its fine rhythm.

Lem Stroud, baritone, with Herb Jahn at the organ and celeste and instrumental quintet accompaniment, have just recorded *It Is No Secret* under the Sanctivox label (clever name, eh?). On the other side, Stroud has done *Just A Closer Walk With Thee*, with the same instrumental assist. Both of these arrangements are highly rhythmic, but quite attractive, in my opinion. Some will object to that which may seem to be "ricky-tick-tick" in spots, but many others will greatly appreciate both of these numbers. I gained the impression that Stroud really knows the message of both of these numbers deep down in his heart, and that always pleases me.

Another new Sanctivox recording is that of Betty Jahn, soprano, singing *It's In My Heart* and *Beautiful Hands*. Herb Jahn gives an exceptionally good accompaniment to both of these. Betty's voice is clear, al-

though a bit juvenile. But every word is understandable, lending real value to both sides of this disc. Here again, the message of the love and mercy of the Lord Jesus Christ is clear and effective.

The third recording is done by Herb Jahn at the organ and celeste. On one side is *When They Ring The Golden Bells*, and on the other a medley of two—*Beulah Land* and *Dwelling In Beulah Land*. The technique of this organist is tops. But here's some of that modern harmony and execution again. Some will not like the treatment in certain sections; many will.

■ I received another new label recording this month Fine Records of Rochester, New York. Winifred Credit wrote the words and music for a new song, *Blessed Everlasting Peace*, recorded by vocalist Jimmy Britton, with Jerry Vogt giving fine organ accompaniment. This is a lovely song, and its message is timely indeed. The production is most satisfactory.

On the opposite face is one of Winifred Credit's original poems in the form of a prayer, *Dear God, Be With Our Sons*. As is quite apparent, it is designed to be a prayer which all mothers with sons and daughters in the armed forces might appropriately offer. It is well recited by Howard Severe, with musical background by Jerry Vogt.

■ I have two Word label recordings: *The Love Of God; His Eye Is On The Sparrow; It's Real*; and *It Is No Secret* (here it is again), all sung by tenor Sam Allen, with Loeen Bushman at the organ and Eleanor Hailey, piano. Allen's voice is good. It has resonance and smoothness, and his enunciation is excellent. END

PERSONALITY SKETCH



ings under the Word Records label indicate a truly beautiful voice. He gives all record royalties to foreign missions. His name: FRANK BOGGS

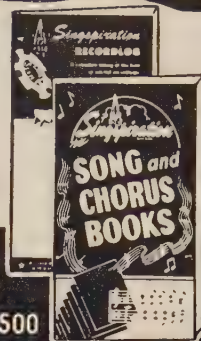
■ I have been saying some mighty enthusiastic things about this young man's voice in recent record reviews. This twenty-five-year-old Texan from Dallas is a graduate of Baylor University with Bachelor of Music degree. He also holds a Master of Religious Music degree from Southwestern Baptist Theological Seminary. Currently he is spending full time in evangelistic singing. A soloist on the weekly "Baptist Hour" broadcast, he also does some composing and arranging of music. He has an exceptionally warm, friendly personality and is most attractive in public appearance. His record-

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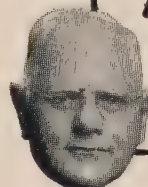
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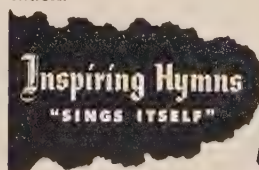


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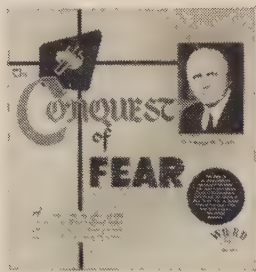
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Central New York Bible Conferences, Homer, N. Y. July 18-Aug. 17. Young people's conference, July 18-25; Youth for Christ, July 25-Aug. 3; evangelistic, Aug. 3-10; deeper life and missionary, Aug. 10-17. Write: Mrs. Merle E. Tebo, 18 N. Main St., Home, N. Y.

Covenant Hilltop Conference, Cromwell (near Hartford), Conn. July 13-20. Adult and family. Write: Rev. Paul P. Fryhling, Director, Box 101, Cromwell, Conn.

Dorwillen Christian Camp, Suffern, N. Y. June 21-Aug. 30. Children. Write: Rev. Albert F. Brummer, P.O. Box 123, Cliffsides, N. J.

Erie Bible Club Camp and Christian Workers Conference, 4032 W. Lake Rd., Erie, Pa. June 30-July 20, children; July 21-25, adult. Write: Mrs. Warren C. Parker, 2430 Station Rd., Wesleyville, Pa.

Heart Lake Bible Conference, Jermy, Pa. July 1-Sept. 1. Children, young people and adults. Write: S. T. Percival, Jr., P.O. Box 11, Scranton 1, Pa.

Highland Lake Bible Conference, Highland Lake, N. Y. June 22-Sept. 1. Family. Write: Highland Lake Bible Conference, Highland Lake, N. Y.

Lake Erie Bible Conference, Erie, Pa. July 24-Aug. 3. Write: C. A. Bacon, Business Manager, Conference Manor, 4032 W. Lake Rd., Erie, Pa.

Lakeside Bible Conference, Inc., Kent Cliffs, N. Y. June 23-Aug. 31. Children and teenage. Write: 290 Eighth Ave., N. Y., N. Y.

LeTourneau Christian Camp, Canandaigua Lake, N. Y. June 16-Sept. 7. All ages. Write: Harold J. Seeley, Managing Director, P.O. Box 48, Canandaigua, N. Y.

Northover Camp Bible Conference, Bound Brook, N. J. June 19-22. Adult and youth. Write: Young People's S. S. Council, 1618 Pennington Rd., Trenton 8, N. J.

Ocean City Summer Bible Conference, Ocean City, N. J. June 29-Sept. 1. Write: Victor B. Beattie, Director, Ocean City, N. J.

Ontario Bible Conference, Lycoming, N. Y. General and young people's conference, July 27-Aug. 10; Prophetic Conference, Aug. 11-17. Write: Rev. T. Dale Leavesley, 38 Fifth Ave., N., Troy, N. Y.

The Old Mill Bible Conference, Brandamore, Pa. May 30-Sept. 1. Children and adult. Write: Harold W. Yocum, 312 West Ave., Wayne, Pa.

Penn Grove Summer Bible Center, near Hanover, Pa. July 3-Sept. 1. Children, youth and adult. Write: Rev. Ralph E. Boyer, P.O. Box 1, York, Pa.

Pine Bush Bible Camp, Thompson Ridge, Orange Co., N. Y. June 28-Aug. 23. Boys and girls. Write: Howard H. Klenk, 9120 Columbia Ave., North Bergen, N. J.

Pinnacle, Voorheesville, N. Y. June 30-Sept. 2. General Bible Conf. Junior girls' camp, senior girls' camp, boys' camp, family unit. Write: Mary A. Rogers, Assoc. Director, 281-283 State St., Albany 6, N. Y.

Camp Pioneer, Angola, N. Y. June 7-Sept. 19. Children, young people and family. Write: Rev. Ernest E. Heuer, 653 Michigan Ave., Buffalo 3, N. Y.

Rumney Summer Bible Conference, Rumney, N. H. June 28-Sept. 1. Youth, Christian education, pastors, general. Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Sacandaga Bible Conference, Inc., Broadalbin, N. Y. July 4-Sept. 1. Children and adult. Write: Arthur Johnston, Director, Broadalbin, N. Y.

Tri-State Bible Conference, Port Jervis, N. Y. May 29-Sept. 1. Intermediate, young people, adult, special week end. Write: Rev. F. Leon Taggart, R. R. 1, Port Jervis, N. Y.

Word of Life Camp, Schroon Lake, N. Y. June 21-Sept. 1. Young people and adults. Write: Word of Life Camp, Box 511, N. Y. 8, N. Y.

York Beach Bible Conference, York Beach, Me. June 30-Sept. 1. General conferences and children's meetings. Write: Arnold V. Pent, Jr., P.O. Box 1, York Beach, Me.

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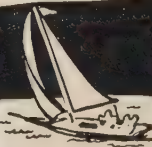
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Cedar Lake Conference Grounds, Cedar Lake,
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ular Bible camp and conference; Aug. 17-23,
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Gull Lake Bible Conference, near Kalamazoo,
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Honey Rock Camp, on Long Lake, Three Lakes,
Wis. June 30-Aug. 30. Boys' and girls'
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Jack and Jill Bible Club Camp, near Cedar
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Rapids, Mich.

Keewahdin Bible Conference, near Port Huron,
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Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Retreat, Lake Geneva, Wis. July
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Lazy Lodge Resort, Moose Lake, Wis. May 20-
Sept. 30. Write: Lazy Lodge Resort, Hayward,
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Maranatha Bible and Missionary Conference,
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Bible conference. Write: Route 1, Lake Har-
bor Rd., Muskegon, Mich.

Camp Michawana, Middletown, Mich. July 26-
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Director, 21122 Indian Rd., Detroit, Mich.

Midwest Keswick, Mound, Minn. July 1-6;
Aug. 29-Sept. 1. Adult conferences. Write:
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Okoboji Lakes Bible and Missionary Confer-
ence, Arnolds Park, Ia. May 30; July 3-6;
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Youth Haven, Muskegon, Mich. June 20-Sept.
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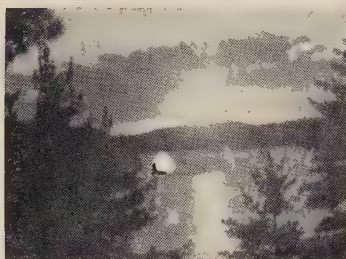
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down on Jimmy's tail and waited there again, shielding him as best I could from the second onslaught.

This time, the Reds were more careful. I felt the tracers sink into my fuselage. My plane shuddered a little, shook its head and seemed to snarl back its defiance.

"In God shall I put my trust. Whom shall I fear?" I yelled above the sound of battle. "God is my shield and buckler!" Again I felt the shudder pass through my F-80 as I took another broadside. Then the second pass was through, and the Reds were all around us. I weaved in and out, back and forth, firing at every sneak of a shadow that passed the sights, I was with Jimmy in every move he made, but his crippled plane could not respond too well. I was on either side of him, taking the onslaught of the enemy as much as I could to keep him from taking a fatal wound.

It was then that Barney cut through again, "Praise the Lord, Major, we're coming in!"

Against my orders, Barney was leading my boys back to lend a hand. They came diving in with guns blasting, and the Reds were scattering. I heard Barney shout again, "Praise the Lord again, Major, I got me one!"

If ever there was sweet music to my ears in an air battle, it was then. Maybe Barney wasn't saved, but he was telling me by that shout that at least he recognized my stand for the Lord. He was yelling to me that he was for me even if he didn't know what it was all about.

"On your tail, Tex!" Ted Rogell was yelling.

"Aw," Tex drawled back, "I shook him a long time ago. You might take note of that thar bandit on your own tail!"

"Bob, you got two on you!" Barney cut in. I twisted in my seat as I dove off to the right. Bob Jamison was taking it from two Migs now, the same way Cap had taken it.

"Shake him!" Hal Jessup screamed.

I went in with Hal and Barney and scattered the two Reds off Bob. The remaining nine enemy planes suddenly pulled out and headed for home. But Bob was going into a slow spin, just like Cap, flames puffing out of his nose.

"Major . . ." his voice came surprisingly strong through the inter-com. "Major, don't you worry none. I ain't scared this trip. You know what? . . . I took your Jesus Christ today, right down into this wicked old heart of mine and . . . it . . . it makes me feel good all over . . . I got the strangest feeling . . . Major, are ya listening . . . ?"

I swallowed hard and watched him fall lazily to the green carpet thousands of feet below. "I hear you, Bob," I said hoarsely, blinking my eyes.

"Good—cause you were right . . . there isn't anything else to satisfy. I don't feel anything right now although I got a body full of Russian lead . . . I feel like I'm seeing a whole different place . . . all white and full of colors I've never seen before . . . and I'm not scared, Major. Gee, thanks, Major, thanks for telling me about . . . Jesus . . ."

I watched his plane go down, down, down, then hit with an explosion. I couldn't put my feelings into words at that moment. It seemed as if I were lifted to insurmountable heights of victory. I had helped one of my boys to find Jesus Christ, and now he was in glory with the Lord.

I wiped my nose with the back of my glove hand and re-joined my squadron for the run home. We were over the Sea of Japan, and Jimmy was just going to make it by nursing his stricken plane along. There was silence again over the channels this day, but it was a different kind of silence. They were thinknig hard, these kids of mine.

We came over the air base. While Jimmy banked off and went down to make a quick landing while he still had fuel, I took the rest down into our first victory roll in weeks.

I took my crippled plane into a landing, came to a halt in the parking area and turned to look at my tail. I shouldn't have gone into the victory antics with that, but by the grace of

God, unable to contain my enthusiasm, I had completed it without mishap.

Still enveloped in the rapidity of events, still numb and overjoyed with the spiritual victory God had wrought, I climbed out of my cockpit and dropped to the concrete. There I got down on my knees and thanked God for his goodness and power. I was up on my feet, then. And, turning to the jeep that pulled up, I saw her. I blinked once or twice to make sure, but when she climbed out and ran to me in that familiar way, I knew it was Sarah. The next minute I was in her arms, she crying into my flight jacket and I burying my head in her fur coat collar.

I couldn't focus my mind on anything just then. I didn't even see the boys of my squadron grouped together in a lonely huddle around Jimmy Jenkins' plane, watching me drive off. All I could see was Sarah, those sparkling blue eyes, the smile of understanding and love, feeling for the first time that genuine parallel of thought that was bonding us far greater than we realized. I had bridged that gap that had been between us all these years. I had found the Lord and had come to see my dear wife in a way that only the Lord could instill.

I reported to Interrogations, told of the victory over Korea, slapped the surprised Lt. Colonel Mathewson on the shoulder and gave a "Praise the Lord" as I disappeared back outside again. I took Sarah to the little quonset hut which I had made up in anticipation of her coming. I watched her as she walked from the larger living room to the small kitchen, noted how she looked at every little thing with a slight smile on her face. Then I was telling her of my conversion, blurting it out eagerly and watching her eyes light up. Sadness crept into her eyes when I told of the squadron's behavior and of the victory that day. She was putting the coffee pot on when the knock sounded, rather reluctantly and timidly, on the front door. When I swung it open, there was Jimmy Jenkins and the rest of the squadron behind him.

They hadn't even cleaned up. They still had their flight clothes on. Little smudges of fuel oil showed on Jimmy's right cheek. Sarah came into the front room and stood with her arm around my waist as I introduced each of them to her.

"We—we decided to take you up on that invitation—about your wife—I—I mean about coffee," Jimmy stammered, twisting his flight cap nervously while the others grinned vigorously and embarrassingly.

"Well, you're more than welcome, gentlemen," I assured.

"One—one thing more," Jimmy went on as Ted Rogell nudged him from behind. "We—we'd kinda like to have you back as squadron leader for as long as we have to put in out here. We talked to the Colonel about it just now, and he said he'd see about it."

He looked down at his shoes again and went on twisting his cap into a ball between his nervous fingers. "But—there's even something more than that, sir. It took something like today to put me, well, anyway, it set me to thinking. I guess I had the wrong slant on things. And when I saw you sticking closer to me than a brother up there today, taking everything the Reds could throw so that I might get through safely, I—I, well, I just had my eyes opened, that's all. I want to apologize for the things I said in the club the other night. I . . ." and now his eyes came up to meet mine, and I saw the sincerity there and the longing. "sir, I'd like to know the way of salvation, like—like Bob Jamison . . ."

He started to cry, then, and in a moment was on his knees by the old chair. I stood like a man completely entranced, never expecting such a move. It was my wife who nudged me and shoved my Bible into my hands. Then I was down with Jimmy, showing him the way of salvation and praying with him.

It didn't stop there, though. By five o'clock that same afternoon, Blue Wing, 101st Fighter Wing, had accepted the Lord.

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It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ I am convinced the Lord would have me start our baby going to church, even though she is under one year. Since we have no nursery in our church, my husband believes it is distracting and unchristian to take her to the services. I admit it would be easier to leave her at home, but I don't believe it is God's will. What is your advice?

Children should be brought to the house of God from earliest childhood. However, until they come to the age of some understanding they should not necessarily be in the service where on occasion they can become a source of very real distraction. If your church does not have a nursery, why not begin it yourself? Having a small baby in a church service can be a real hindrance to someone else who needs the Gospel. After children have come to understanding, they should be taught reverence, quiet, worship and courtesy in the house of God.

■ How can a busy mother of small children arrange time for a quiet time?

Suzanna Wesley had nineteen children (eight of whom died in infancy), and she found time for Bible study and prayer—not only prayer for each child, but also with each child. The calendar of the day should be studied to find the best time for Bible reading and prayer. When the children are very small and are indoors because of bad weather, they can be taught that Mother has a "quiet time" for the Lord. When they come of school age, there are times when the house is empty, even though the work of the day rises mountain-high before one. The secret place of prayer and the reading of the Word are indispensable for the busy mother. They will require determination, effort and constancy.

■ I've noticed that many children from Christian homes, when asked to go to a Saturday afternoon feature with their playmates, give the excuse that their parents don't want them to attend movies. Now our young daughter is reaching that critical age. We'd like to train her to give her testimony in this and similar situations, but don't know how to go about it. What would you suggest?

Children should be taught by precept and by practice as to the standards of separation from worldliness which the parents hold. Happy is that child whose parents do have standards and who maintain them with consistency and good conscience. The children should have good and sufficient reason from the parents for their standards.

They can be made to understand that the movies are injurious to spiritual life, that they often present that which is sordid or just silly, that the Lord Jesus is with us by His Spirit everywhere we go (and would He go to the movies?) and that we should be ready every moment for His coming. I know that children of junior high school age who do not attend the movies are the butt of much criticism on the part of other children and that they are very sensitive to such criticism. Consistency and Christian conviction at home will strengthen their faith and soothe their wounded hearts.

■ Could you explain this seeming error in the Bible? In Matthew 10, Mark 6 and Luke 9 Jesus sent out His disciples. In Mark He advises them to take a staff, while in the others He says not to.

Old Matthew Henry makes this illuminating commentary: "In Matthew and Luke they were forbidden to take staves with them, that is, fighting staves; but here in Mark they are bid to take nothing save a staff only, that is, a walking staff such as pilgrims carried." That is a possible answer. The word "staff" in each gospel account is the same. The verb in Matthew 10: 9 means to procure, while that in Mark 6: 8 means definitely to take. The thought contained in the command of the Lord seems to be this: Take only that which you have at hand. Make no elaborate provision for this trip, since the urgency is great. If you have a staff (walking stick), take it with you; but do not take the time or effort to find one. The verb in Luke 9 also means take. Read in the light of Matthew 10: 9, it seems, in my opinion, to carry out the same basic thought: Make no special provision for this trip. Take a staff if you have one, but make no effort to find one if you have none.

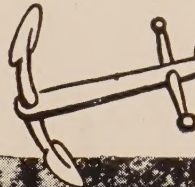
■ Is there any spiritual or biblical foundation for the words "Will there be any stars in my crown?" from the old gospel hymn?

I know of no Scripture that uses the expression "stars" as part of the crown or reward to be received by faithful Christians. The Scriptures speak of crowns, such as "crown of righteousness" (II Tim. 4: 8), "the crown of life" (James 1: 12), a "crown of glory" (I Pet. 5: 4). There is the warning "that no man take thy crown" (Rev. 3: 11). I believe the thought of "stars" is derived from Daniel 12: 3, "They that turn many to righteousness shall shine as the stars for ever and ever."

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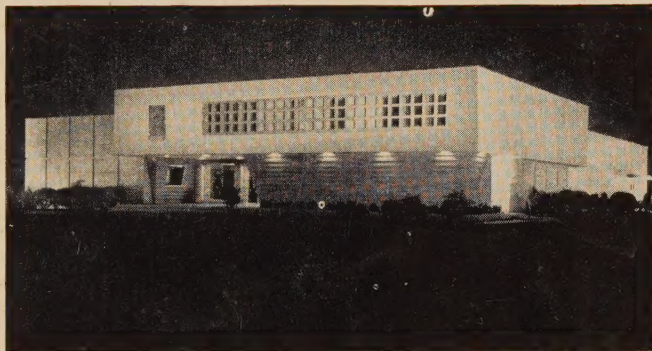
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ACADEMY AND JUNIOR HIGH SCHOOL IN CONNECTION.

STUDENTS IN THE "WORLD'S MOST UNUSUAL UNIVERSITY"
REALIZE THAT THEY HAVE LIVES TO INVEST FOR GOD, AND THEY
COME TO BOB JONES UNIVERSITY BECAUSE THEY WANT

**the highest type of academic training,
the Christian culture, and
the evangelistic inspiration,**

WHICH WILL EQUIP THEM TO SERVE MOST EFFECTIVELY IN
FULL-TIME CHRISTIAN SERVICE OR IN BUSINESS OR A PROFESSION.

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